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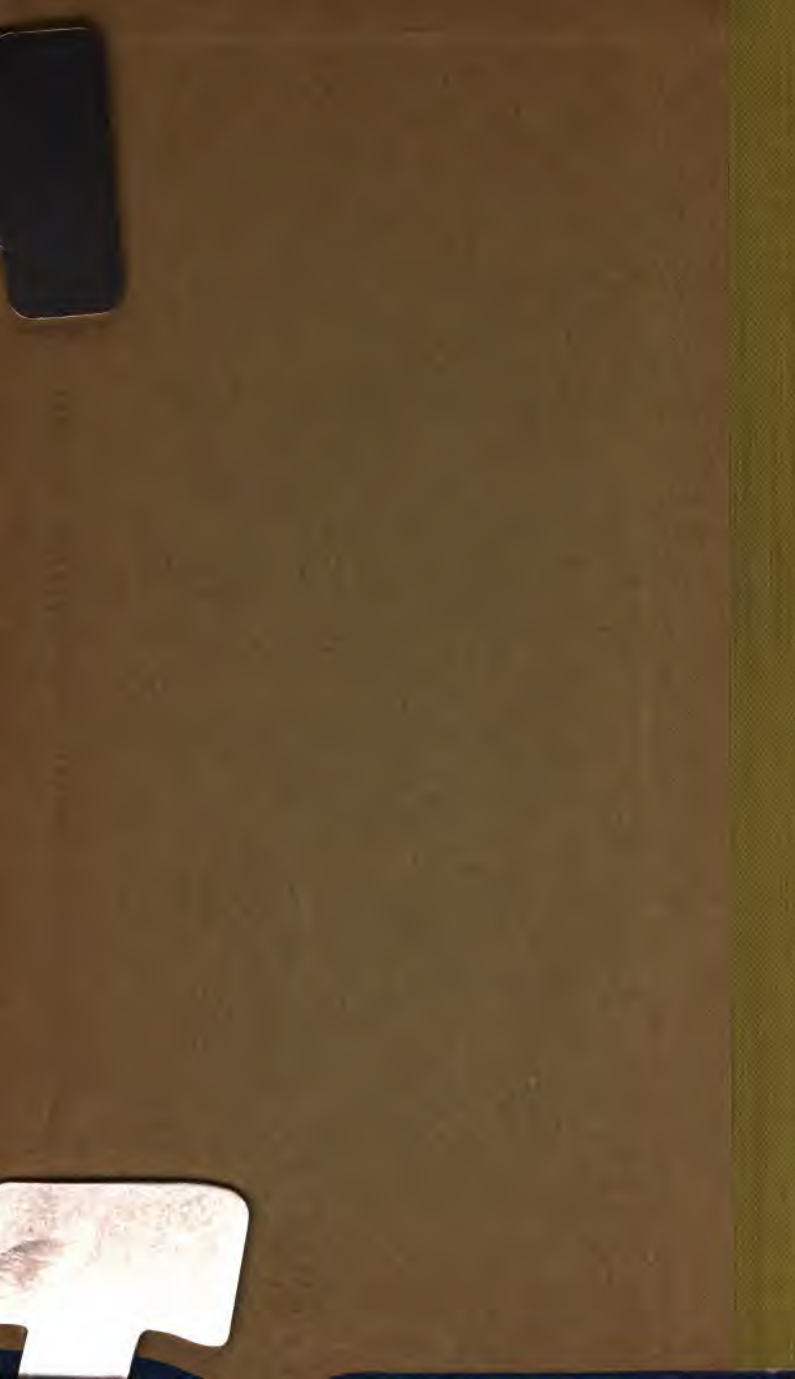
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A
CATECHISM
OF
THE CHRISTIAN RELIGION;
BEING A TRANSLATION OF,
CATECHISMUS HEIDELBERGENSIS,
PUBLISHED BY THE UNIVERSITY OF OXFORD;
WITH
SCRIPTURE PROOFS AT LENGTH.

BY A
GRADUATE OF THE UNIVERSITY OF OXFORD.

"Hold fast the *form* of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."—2 Tim. i. 13.

"God be thanked that ye were the servants of sin, but ye have obeyed from the heart that *form* of doctrine which was delivered you."—Rom. vi. 17.

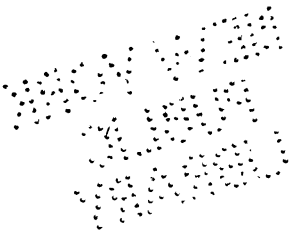
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P R E F A C E.

WHILE so many guides to the knowledge of God's word, and the design of the Christian religion, are daily issuing from the press, it is surprising that the following Catechism should have been so long overlooked, or allowed to remain in a state of comparative obscurity: since, for its comprehensiveness, and excellent methodical arrangement, it claims at least an equal attention with any work of the same kind hitherto composed, embracing the whole Christian doctrine and practice, yet free from that diffuseness which is the usual fault of many Catechisms of a similar nature.

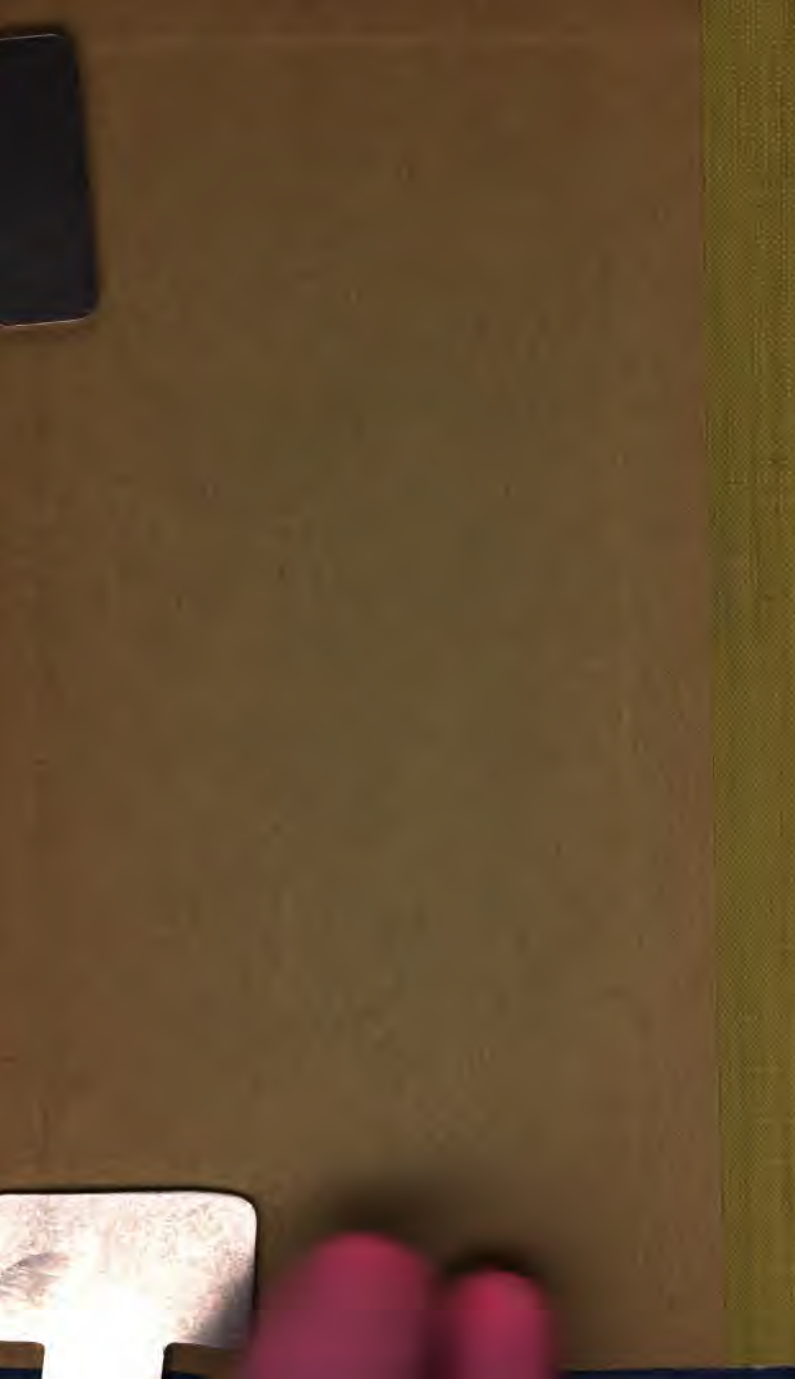
As the original is not universally known, nor was often to be met with before its first publication in the "Sylloge Confessionum Fidei," by the University, some account of it appears necessary.

It was written at the instigation and under the authority of Frederic III. Elector Palatine, by Zachary Ursinus,* and Caspar Olevian, to whom some have added, but without sufficient reason, Peter Boquine and Immanuel Tremellius; and after having been submitted to a strict examination, and approved of by the inspectors of the different churches in the Palatinate, it was then authorized to be published. It made its first appearance at Heidelberg in the year 1563, and hence obtained the name of the "Palatinate," or "Heidelberg Catechism." It recommended itself by its concise method, its perspicuity, and its excellent adaptation of the words of Scripture, and was received not only in Germany, but also in Belgium, Hungary, and Switzerland. It had, however, many opponents, who strongly attacked it in their writings, amongst whom may be reckoned Angelus de Monte Bello; Coppenstein, and Theodosius Cornhert, but whose animadversions were all answered and ably refuted by John Gerobulus, minister of one of the churches at Utrecht, and Arnold Cornelius and Reiner Dontecloeck, ministers of Delft. Amidst all its opponents, however, it made its way, and at last became triumphant in Hol-

* For a fuller account of this Catechism, see Kocheri Bibliotheca Theologiæ Symbolicæ, p. 958, and 308. Also Jo. Franc. Buddei Isagoge ad Theologiam, tom. i. lib. ii. cap. l. sect. xii. p. 341, 342.

land, and was approved of and sanctioned by the national synod of Dort, A.D. 1618,* and received amongst the

* There were two synods held at Dort ; the first was in the year 1574, held by the ministers of Holland and Zeland, without the consent of the States ; but they asserted that the Prince of Orange had given them leave to meet. Those divines made several decrees ; among other things they ordered, " That the Heidelberg Catechism should be taught in all churches—that the ministers should subscribe the confession of faith of the low countries—that all school-masters should sign that confession, submit to the discipline, and teach children the said Catechism—that those who were to be admitted into the ministry, should be asked whether they believe that the Bible contains all doctrines necessary to salvation, which are to be found summarily in the Catechism, and are faithfully taught in the reformed churches." After this the clergy left nothing unattempted to prevent the revision of the Confession of Faith, and of the Catechism ; which contributed also to retard the Convocation of a national synod, contemplated under the authority of the States. Some were very vehement in defending the Catechism. In the synod of South Holland, which was held at Delft, in the year 1607, some ministers cried out, " We will live and die with the Confession of Faith, and the Catechism." That assembly asked some ministers the following question : " Do you acknowledge, that whatever is contained in the Confession and the Catechism, both as to the sense and expression, does perfectly agree with the Holy Scriptures ?" Others, however, were not so attached to it. The favourers of Gomarus said that Arminius and Uytenbogart had advised the States not to consent to the convocation of a national synod, but upon condition that the Confession of Faith and the Catechism should be first revised. The same divines maintained that it was dangerous to admit any person into the ministry, without obliging him to submit to these two formularies. The synod of North Holland, held at Horn, in the year following, also



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Heidelberg

dominion of the devil;^d and that he so preserves and watches over me that, without the will of my heavenly Father, not a hair of my head can fall;^e yea, and what is more, that all things should be subservient to my welfare;^f wherefore by his holy Spirit he assures me of eternal life,^g and renders

^d For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John iii. 8. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. Heb. ii. 14.

^e Lo I am with you alway, even unto the end of the world. Matt. xxviii. 20. I am with thee, and no man shall set on thee to hurt thee. Acts xviii. 10. He that loveth me shall be loved of my Father, and I will love him, and we will come and make our abode with him. John xiv. 21, 23. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father: but the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows.†Matt. x. 29—31.

^f The Lord will withhold no good from those that walk uprightly. Ps. lxxxiv. 11. And we know that all things work together for good to them that love God, to them who are called according to his purpose. Rom. viii. 28. O fear the Lord ye his saints; for there is no want to them that fear him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. Ps. xxxiv. 9, 10, 19.

^g He that soweth to the Spirit, shall of the Spirit reap life everlasting. Gal. vi. 8. If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom. viii. 13. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ

me prompt and prepared to live henceforth to his glory.^b

2. Q. How many things are necessary to be known that you may be able to enjoy that consolation, and live and die happily?

A. Three. First, The greatness of my sin and misery. Secondly, The means whereby I may be delivered from all sin and misery. Thirdly, The gratitude which is due to God for such a deliverance.

PART I.

ON MAN'S WRETCHEDNESS.

3. Q. From whence do you perceive your wretchedness?

A. From the law of God?ⁱ

our Saviour. Tit. iii. 6. The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. viii. 16. Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. i. 22. 2 Cor. v. 5.

^b I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments. Ezek. xxxvi. 27. For as many as are led by the Spirit of God, they are the sons of God. Rom. viii. 14. And every man that hath this hope in him purifieth himself, even as he pure. 1 John iii. 3.

ⁱ I had not known sin but by the law. Rom. vii. 7. For without the law sin was dead. For I was alive without the law once; but when the commandment came sin revived, and I died. Was then that which is good made death unto me?

4. Q. What does the law of God require of you?

A. Christ hath taught us that in the following words:—"Love the Lord thy God with all thy heart, and with all thy soul, with all thy thought, and with all thy strength; that is the first and greatest commandment; and the second is like unto it:—Love thy neighbour as thyself; for on these two commandments hang all the law and the prophets."^j

5. Q. Are you able to observe all these commandments of God faithfully?

A. By no means. For I am by nature inclined to hate God, and my neighbour also.^k

6. Q. Did then God at the beginning make man so wicked and perverse?

A. He did not: nay, more, he made him good,^l and after his own image;^m that is, He endowed

God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. Rom. vii. 8, 9, 13.

^j Matt. xxii. 37, 40.

^k In me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. I find then a law, that when I would do good, evil is present with me: for I delight in the law of God, after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom. vii. 18, 23. We are all of us by nature the children of wrath. Eph. ii. 3. Jer. iii. 25.

^l God made man upright, but they have sought out many inventions. Eccles. vii. 29.

^m So God created man in his own image: in the image of

him with righteousness and true holiness, that he might rightly acknowledge God as his Creator, that he might love him with all his heart, and live happily with him for ever to his glory.

7. Q. From whence then arises the depravity of human nature ?

A. From the fall and disobedience of our first parents, Adam and Eve ;^a hence our nature is so depraved, that all of us are conceived and born in sin.^o

8. Q. Are we really so corrupt that we are incapable of doing good, but are prone to evil ?

A. Certainly,^p unless we be regenerated by the Holy Spirit.^q

God, in righteousness and true holiness, created he him. Gen. i. 27. Eph. iv. 24.

^a By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned. Rom. v. 12. As by one man's disobedience many were made sinners ; so by the obedience of one shall many be made righteous. Rom. v. 19. Death reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression. Rom. v. 14.

^o Behold I was shapen in wickedness, and in sin did my mother conceive me. Ps. li. 5. What is man that he should be clean ? and he who is born of a woman, that he should be righteous ? Job xv. 14.

^p Yea, also, the heart, of the sons of men is full of evil, and madness is in their heart while they live. Eccles. ix. 3. Estranged from the womb they go astray as soon as they be born. Ps. lviii. 3. For there is no difference : for all have sinned and come short of the glory of God. Rom. iii. 22, 23. Jer. xvii. 9. Vide Rom. vii. 22, 15, 19, 21.

^q Ye are washed, ye are sanctified, ye are justified, in the

9. Q. Then does not God act unjustly to man, since he demands from him in the law what he is unable to perform?

A. By no means. For God had made man such, that he was perfectly able to perform these things,^r but he, by the advice of the devil,^s and his own wilfulness, deprived himself and all his posterity of these divine gifts.^t

10. Q. Does God then permit this disobedience of man to go unpunished?

A. By no means. He is fearfully wrath with us both on account of our indwelling sins,^u as well as those which we ourselves commit;^v and with a

name of the Lord Jesus and by the Spirit of our God. 1 Cor. vi. 11. Now if any man have not the Spirit of Christ he is none of his. Rom. viii. 9. If any man be in Christ he is a new creature; old things are passed away; behold all things are become new. That ye put off the old man, which is corrupt, and be renewed in the spirit of your mind; and that ye put on the new man, which is created in righteousness and true holiness. Eph. iv. 22, 24. The law of the spirit of life in Christ hath made me free from the law of sin and death. Rom. viii. 2.

^r In the image of God, in righteousness and true holiness created he him. Gen. i. 27. Eph. iv. 24.

^s The serpent beguiled Eve through his subtlety. 2 Cor. xi. 3. That old serpent called the devil and Satan. Rev. xii. 9.

^t By one man sin came into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. v. 12.

^u By the offence of one judgment came upon all men to condemnation. Rom. v. 18. We are all by nature the children of wrath. Eph. ii. 3. Jer. iii. 25.

^v For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men. Rom. i. 18.

most righteous judgment^w visits them with temporal^x and eternal punishments;^y as he himself pronounces: "Cursed is every one that will not observe to do all the things that are written in this book." Deut. xxvii.

11. Q. Is not God then merciful?

A. He is indeed merciful,^a but he is also just;^a wherefore his justice demands that whatsoever is committed against his supreme majesty shall be atoned for by the greatest, that is, eternal punishments both of soul and body.^b

^w We are sure that the judgment of God is according to truth, against them who commit such things. Rom. ii. 2.

^x There is no peace, saith my God, to the wicked. Isa. lvii. 21.

^y The wicked shall be turned into hell, and all the nations that forget God. Ps. ix. 17. And these shall go away into everlasting punishment. Matt. xxv. 46.

^a The Lord is merciful and gracious, slow to anger, and plentiful in mercy. Ps. cxiii. 8.

^a According to their deserts will I judge them; and they shall know that I am the Lord. Ezek. vii. 27. A just God and a Saviour. Isa. xlv. 21.

^b It is a righteous thing with God to recompense tribulation to them that trouble you, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power. 2 Thess. i. 6, 7—9.

PART II.

ON MAN'S ABSOLUTION.

12. Q. Since then, by the just judgment of God, we are liable both to temporal and eternal punishments, is there no means or way remaining whereby we may be delivered from these punishments, and be reconciled to God?

A. God will have his justice satisfied,^a wherefore it is necessary that we render satisfaction either by ourselves or by another.

13. Q. Are we able to make that satisfaction by means of ourselves?

A. By no means. Nay, rather, we are increasing our debt every day.^b

14. Q. Is there any creature in heaven or earth, who is only a creature, able to make satisfaction for us?

^a I will not justify the wicked. Exod. xxiii. 7. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you. 2 Thess. i. 6. The soul that sinneth, it shall die. Ezek. xviii. 4. I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord. Ezek. vii. 27.

^b If thou, Lord, shouldest mark iniquities, O Lord, who shall stand. Ps. cxxx. 3 The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. Gal. v. 17. There is not a just man upon earth, that doeth good, and sinneth not. Eccles. vii. 20.

A. There is none. For first, God will not punish in any other creature,^c that sin which man committed. And further, that which is but a mere creature is unable to endure the wrath of God against sin, and deliver others from it.^d

15. Q. What kind of mediator, then, and deliverer must we seek for?

A. Such a one as is very man,^e and perfectly just,^f and yet in power above all creatures, that is, who also is very God.

16. Q. Why is it necessary that he be very man, and perfectly just too?

^c Behold all souls are mine; as the soul of the father so also the soul of the son is mine; the soul that sinneth it shall die. Ezek. xviii. 4. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Gen. iii. 17. The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. Ezek. xviii. 20.

^d Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. Nah. i. 6. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? Ps. cxxx. 3.

^e For since by man came death, by man came also the resurrection of the dead. 1 Cor. xv. 21. But took on him the form of a servant, and was made in the likeness of men. Phil. ii. 7.

^f For such an High-Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. vii. 26. And this is his name whereby he shall be called, The Lord our Righteousness. Jer. xxiii. 6. My righteous servant shall justify many. Isa. liii. 11.

A. Because the justice of God requires that the same human nature which has sinned should itself make a recompense for sin; ^s but he that is himself a sinner cannot make a recompense for others.^h

17. Q. Why must he also be very God?

A. That he might, by the power of his divine nature,ⁱ sustain in his flesh^j the burden of God's wrath,^k and might recover and restore unto us that righteousness and life which we lost.^l

^s Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham, wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. ii. 14—17.

^h For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1 Pet. iii. 18. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Isa. liii. 11.

ⁱ For in him dwelleth all the fullness of the Godhead bodily. Col. ii. 9. Isa. lxiii. 3.

^j Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. Isa. liii. 4.

^k The Lord thy God is a consuming fire. Dent. iv. 24. If thou, Lord, shouldest mark iniquities, who, O Lord, shall stand? Ps. cxxx. 3.

^l He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Isa. liii. 5. To finish the

18. Q. But who is that mediator who is together both very God,^m and very man,ⁿ perfectly just and holy?^o

A. Our Lord Jesus Christ,^p who of God is made unto us wisdom, and righteousness, sanctification, and redemption.^q

19. Q. Whence do you know this?

A. From the gospel, which God first revealed in

transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Dan. ix. 24. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Rom. v. 17.

^m We are in him that is true, even in his Son Jesus Christ; this is the true God, &c. 1 John v. 20. In the beginning was the Word, and the Word was with God, and the word was God. John i. 1. I and my Father are one. John x. 30.

ⁿ The Word was made flesh, and dwelt among us. John i. 14. It behoved him to be made like unto his brethren. Heb. ii. 17.

^o The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God, Luke i. 35. For we have not an High-Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb. iv. 15. Who did no sin, neither was guile ^{*}found in his mouth. 1 Pet. ii. 22.

^p For there is one God, and one mediator between God and man, the man Christ Jesus. 1 Tim. ii. 5. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. Heb. ii. 9.

^q But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, sanctification, and redemption. 1 Cor. i. 30.

paradise,^r and afterwards propagated it by the patriarchs^s and prophets,^t and shadowed it out by sacrifices and other ceremonies of the law,^u and lastly completed it by his only begotten Son.^v

20. Q. Is then salvation through Christ vouchsafed to all men who have died in Adam?

A. Not to all; ^w but only to those who by a true faith are grafted into him, and receive his benefits.^x

^r And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Gen. iii. 15.

^s To Abraham it was said—In thy seed shall all the nations of the earth be blessed. Gen. xxii. 18. Jacob also prophesied, That the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Gen. xlix. 10.

^t To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts x. 43. Paul, a servant of Jesus Christ; called to be an apostle, separated unto the gospel, which he had promised afore by his prophets in the holy scriptures. Rom. i. 1, 2.

^u Let no man judge you in meat or drink, or in respect of an holyday, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ. Col. ii. 16, 17. Lo I come, (in the volume of the book it is written of me) to do thy will, O Lord. Heb. x. 7. John v. 46.

^v For Christ is the end of the law for righteousness to every one that believeth. Rom. x. 4. Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. Gal. iii. 24. Col. ii. 17. Gal. iv. 4.

^w He that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii. 36. For many are called but few are chosen. Matt. xxii. 14.

^x For without faith it is impossible to please God. Heb. xi. 6. But as many as received him, to them gave he power to become

21. Q. What is true faith?

A. It is not only a certain knowledge, whereby I firmly assent to all things which God hath revealed unto us in his word,^y but also an assured trust,^z kindled in my heart by the Holy Ghost,^a through the Gospel,^b whereby I repose on God, firmly assuring myself that remission of sins, everlasting righteousness, and eternal life, is granted

the sons of God, even to them that believe on his name. John i. 12. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 16. Ps. ii. 12. Rom. xi. 20.

^y Thou believest that there is one God: thou doest well; the devils also believe and tremble. James ii. 19.

^z Faith is the substance of things hoped for, the evidence of things not seen. Heb. xi. 1. In whom we have boldness and access with confidence by the faith of him. Eph. iii. 12. Let him ask in faith, nothing wavering. James i. 6. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was also able to perform. And therefore it was imputed to him for righteousness. Rom. iv. 20—22.

^a But the fruit of the Spirit is joy, peace, long-suffering, gentleness, goodness, faith. Gal. v. 22. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. 2 Cor. iv. 13. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Eph. ii. 8. John vi. 29. Acts xvi. 14. Phil. i. 19.

^b For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. Rom. i. 16. So then faith cometh by hearing, and hearing by the word of God. Rom. x. 17. Acts xvi. 14. x. 44. 1 Cor. i. 21.

not only to others, but also to me,^c and that freely of God's mercy, for the merits of Christ alone.^d

22. Q. What are those things that are necessary for a Christian to believe ?

A. All things that are promised us in the gospel ;^e the sum whereof is briefly comprised in the apostles' creed, or in the articles of the catholic and undoubted faith of all Christians.

23. Q. What is the apostles' creed ?

A. 1. I believe in God the Father Almighty, maker of heaven and earth.

2. And in Jesus Christ his only Son, our Lord :

3. Who was conceived by the Holy Ghost, born of the Virgin Mary :

4. Suffered under Pontius Pilate, was crucified, dead, and buried ; he descended into hell ;

5. The third day he rose again from the dead ;

6. He ascended into heaven, and sitteth at the right hand of God the Father Almighty :

7. From thence he shall come to judge the quick and the dead.

^e For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith, Rom. i. 17. Therefore, being justified by faith, we have peace with God, through Jesus Christ. Rom. v. 1. Gal. iii. 11. Gal. ii. 16.

^d Being justified freely by his grace through the redemption that is in Christ Jesus. Rom. iii. 24. Rom. v. 19.

^c These are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name. John xx. 31. Repent ye, and believe the gospel. Mark i. 15. Matt. xxviii. 20.

8. I believe in the Holy Ghost,
9. The holy Catholic Church, the communion of saints,
10. The forgiveness of sins,
11. The resurrection of the body,
12. And the life everlasting. Amen.

24. Q. Into how many parts is this creed divided?

A. Into three parts. The first is, of God the eternal Father, and our creation. The second is, of God the Son, and our redemption. The third is, of God the Holy Ghost, and our sanctification.

25. Q. Since there is only one divine essence or being,^f why do you name these three, the Father, the Son, and the Holy Ghost?

A. Because God hath so manifested himself in his word,^g that these three distinct persons are that one true and everlasting God.

^f Hear, O Israel; the Lord our God is one Lord. Deut. vi. 4. There is none other God but one. 1 Cor. viii. 4. Isa. xlv. 6. xlv. 5.

^g And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. iii. 16, 17. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19. Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Gal. iv. 6. For through him we both have access by one Spirit unto the Father. Eph. ii. 18. John xiv. 26. 2 Cor. xiii. 14.

OF GOD THE FATHER.

26. Q. What do you believe when you say, **I believe in God, the Father Almighty, Maker of heaven and earth?**

A. I believe the everlasting Father of our Lord Jesus Christ, who created out of nothing the heavens and the earth, with all things that are therein,^b and who likewise sustains and governs the same by his eternal counsel and providence,ⁱ to be my God and my Father for Christ's sake;^j and therefore I do trust in him, and so rely on

^b In the beginning God created the heaven and the earth. Gen. i. 1. Lord thou art God, which hast made heaven, and earth, and the sea, and all that in them is. Acts iv. 24. The living God which made heaven, and earth, and the sea, and all things that are therein. Acts xiv. 15; Exod. xx. 11.

ⁱ Upholding all things by the word of his power. Heb. i. 3. Who worketh all things after the counsel of his will. Eph. i. 11. Thou hast made the heavens with all their host, the earth, the seas, and all that is therein; and thou preservest them all. Neh. ix. 6. O Lord, thou preservest man and beast: how excellent is thy loving kindness, O God! Ps. xxxvi. 6, 7; civ. 2, 3. He is the God in whose hand thy breath is, and whose are all thy ways. Dan. v. 23. In him we live, move, and have our being. Acts xvii. 28.

^j As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John i. 12. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Gal. iv. 5, 6, 7.

him, that I doubt not but that he will provide all things necessary both for my soul and body.^k And further, that whatsoever ills he sendeth on me in this troublesome life he will turn to my benefit,^l since he is able to do it, as an omnipotent God,^m and willing to do it, as a kind and affectionate Father.ⁿ

27. Q. What is the Providence of God ?

A. The omnipotent and omnipresent power of God,^o whereby he does, as it were with his own

^k Be careful for nothing ; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God ; and my God shall supply all your need, according to his riches in glory, by Jesus Christ. Phil. iv. 6, 19. He hath given meat unto them that fear him. Ps. cxi. 5. They that seek the Lord shall not want any good thing. Ps. xxxiv. 10. Mat. vi. 26 ; Luke xii. 22.

^l We know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. viii. 28.

^m For there is no difference between the Jew and the Greek : for the same Lord is rich unto all them that call upon him. Rom. x. 12. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. viii. 38, 39.

ⁿ And even to your old age I am he, and even to hoar hairs will I carry you ; I have made, and I will bear ; even I will carry, and will deliver you. Is. xli. 4. (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. Mat. vi. 32, 33 ; vii. 7, 8, 9.

^o Am I a God at hand, saith the Lord, and not a God afar

hand, sustain and govern the heavens and the earth, with all creatures therein ;^p so that all those things which are produced on earth, both rain and drought, fertility and barrenness,^q meat and drink,^r health and sickness,^s riches and poverty,^t in fine,

off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. Jer. xxiii. 23, 24; Acts xvii. 25, 27.

^p Upholding all things by the word of his power. Heb. i. 3. Thou, even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all. Neh. ix. 6.

^q Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of harvest. Jer. v. 24. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts xiv. 17.

^r Acts xiv. 17. He watereth the mountains from his chambers, and the earth is filled with the fruit of his works. He causeth the grass to grow for the cattle, and herb for the use of man, that he may bring forth bread out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. Ps. civ. 13—15.

^s I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand, Deut. xxxii. 39. Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty; for he maketh sore, and bindeth up; he woundeth, and his hands make whole. Job v. 17, 18. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. Lament. iii. 32.

^t The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. 1 Sam. ii. 7.

all things whatsoever, happen, not fortuitously, nor by chance, but by his paternal counsel and will.^u

28. Q. What advantages do we derive from this knowledge of the creation, and providence of God?

A. We learn, that we should be patient in adversity,^v and grateful in prosperity;^w that for the future we should rest our best hope in God our most faithful Father,^x assuring ourselves that there

^u The lot is cast into the lap; but the whole disposing thereof is of the Lord. Prov. xvi. 33. Affliction cometh not forth out of the dust, neither doth trouble spring out of the ground. Job v. 6. Promotion cometh neither from the east, nor from the west, nor from the south; but God is the Judge; he putteth down one, and setteth up another. Ps. lxxv. 6, 7. If he cut off, and shut up, or gather together, then who can hinder him? Job xi. 10. Who worketh all things after the counsel of his own will. Eph. i. 11.

^v And not only so, but we glory in tribulations also; knowing that tribulation worketh patience. Rom. v. 3. Knowing this, that the trying of your faith worketh patience. James i. 3. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy who endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy. Jam. v. 10, 11. Be ye not slothful, but followers of them who through faith and patience inherit the promises. Heb. vi. 12. 2 Cor. i. 2—5, 7.

^w When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Deut. viii. 10. In every thing give thanks; for this is the will of God in Christ Jesus concerning you. 1 Thess. v. 18.

^x Cast not away therefore your confidence, which hath great recompence of reward. Heb. x. 35. Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord. 2 Cor. v. 6. We are confident I say, and willing rather to be absent from the body and to be present

is nothing which can alienate us from his love,^y since all creatures are so far under his power, that without his permission not only are they incapable of acting, but are unable to move.^z

OF GOD THE SON.

29. Q. Why is the Son of God called Jesus, that is, a Saviour?

A. Because he saves us from all our sins;^a neither ought we to look to any other for salvation, nor can any elsewhere be found.^b

with the Lord. Wherefore we labour, that whether present or absent we may be accepted of him. 2 Cor. v. 8, 9. For if in this life only we have hope in Christ, we are of all men most miserable. 1 Cor. xv. 19. In God I have put my trust. Ps. lvi. 11.

^y For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus. Rom. viii. 38, 39.

^z All the inhabitants of the earth are reputed as nothing; and he doth according to his will, in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou? Dan. iv. 34, 35; Acts xvii. 24—26.

^a And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Mat. i. 21. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25.

^b Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 12. For there is one God, and one Mediator

30. Q. Do they then believe in the only Saviour Jesus, who look to themselves, or any other for salvation?

A. No. For though in word they boast in that Saviour, yet in reality they deny him as the only Saviour.^c For it must needs be that either Jesus is not a perfect Saviour, or that they who embrace him as their Saviour with a true faith, possess all things in him, which are required unto salvation.^d

31. Q. Why is he called Christ, that is, Anointed?

A. Because he was ordained of the Father, and anointed of the Holy Ghost,^e the chief Prophet and Doctor,^f who hath laid open to us the secret counsel and whole will of his Father concerning

between God and men, the man Christ Jesus. 1 Tim. 2, 5; 1 John v. 11; John xv. 4; Is. xliii. 11.

^c Is Christ divided? 1 Cor. i. 13. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, sanctification, and redemption: that according as it is written, he that glorieth, let him glory in the Lord. 1 Cor. i. 30, 31; Gal. v. 4.

^d Looking unto Jesus, the author and finisher of our faith. Heb. xii. 2. For it pleased the Father that in him should all fullness dwell. Col. i. 19, 20. And ye are complete in him, which is the head of all principality and power. Col. ii. 10.

^e Thou hast loved righteousness, and hated iniquity, therefore God, even thy God, has anointed thee with the oil of gladness above thy fellows. Heb. i. 9; Ps. xlv. 7, 8. The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, &c. &c. Luke iv. 18; Is. lxi. 1.

^f The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye

our Redemption; ^g and the High Priest, ^h who with that one only sacrifice of his body hath redeemed us, ⁱ and doth continually intercede for us with his Father; ^j and a King, who ruleth us by his word and Spirit, and defendeth and maintaineth that salvation which he hath purchased for us. ^k

shall hearken. Deut. xviii. 15. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Acts iii. 22; vii. 37; Is. lv. 4.

^g No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John i. 18. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you. John xv. 15.

^h The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchisedek. Ps. cx. 4.

ⁱ But Christ being come an High Priest of good things to come, neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us. Heb. ix. 11, 12. But this man, after he had offered one sacrifice for sins, for ever sat down at the right hand of God; for by one offering he hath perfected for ever them that are sanctified. Heb. x. 12, 14.

^j It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. viii. 34. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John ii. 1. Heb. ix. 24.

^k Yet have I set my King upon my holy hill of Zion. Ps. ii. 6. Rejoice greatly, O daughter of Zion, behold thy King cometh unto thee; he is just, and having salvation. Zech. ix. 9; Mat. xxi. 5. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Mat. xxviii. 18. And I give unto them eternal life; and they shall never

32. Q. But why are you called a Christian ?

A. Because through faith I am a member of Jesus Christ,¹ and a partaker of his anointing ;^m that I may both confess his name,ⁿ and present myself to him as a lively sacrifice of thankfulness ;^o and also may in this life fight against sin and Satan with a free and good conscience,^p and afterwards enjoy an everlasting kingdom with Christ our Lord.^q

perish, neither shall any man pluck them out of my hand. John x. 28.

¹ And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Acts xi. 26.

^m But the anointing which ye have received of him abideth in you, and ye need not that any man teach you ; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 John ii. 27.

ⁿ Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Mat. x. 32. For with the mouth confession is made unto salvation. Rom. x. 10.

^o I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. xii. 1. What shall I render unto the Lord for all his benefits towards me ? Ps. cxvi. 12 ; 1 Peter ii. 9.

^p Put on the whole armour of God, that ye may be able to withstand the wiles of the devil. Eph. vi. 11. Abstain from fleshly lusts which war against the soul. 1 Pet. ii. 11. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare. 1 Tim. i. 18, 19 ; Gal. v. 16, 17.

^q Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Mat. xxv. 34. If we suffer, we shall also reign with him. 2 Tim. ii. 12.

33. Q. Why is Christ called the only begotten Son of God, since we also are the sons of God?

A. Because Christ alone is the co-eternal and natural Son of the Father,^r and we are but sons adopted of the Father by grace, for his sake.^s

34. Q. Why do you call him "Our Lord?"

A. Because by redeeming our body and soul from sin, not with silver nor gold, but with his precious blood, and delivering us from all the power of the Devil, he hath claimed us as a peculiar people to himself.^t

^r And the Word was made flesh, and dwelt among us, (and we beheld his glory, as of the only begotten of the Father,) full of grace and truth. John i. 14. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 1 John iv. 9; Rom. viii. 32.

^s The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. viii. 16. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name. John i. 12. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Eph. i. 5.

^t Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. i. 18, 19. Ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's. 1 Cor. vi. 20. Who gave himself a ransom for all. 1 Tim. 2, 6. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. 1 Pet. ii. 9.

35. Q. What do you believe when you say, He was conceived by the Holy Ghost, born of the Virgin Mary?

A. That the Son of God, who is,^u and continueth true and everlasting God,^v took upon him the very nature of man, of the flesh and blood of the Virgin Mary,^w by the operation of the Holy Ghost,^x that he might become at once the true seed of David,^y and be like unto his brethren in all things,^z sin only excepted.^a

^u In the beginning was the Word, and the Word was with God, and the Word was God. John i. 1. His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power. Rom. i. 3, 4; Col. i. 15; John xvii. 3.

^v Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Rom. ix. 5.

^w But when the fulness of the time was come, God sent forth his Son, made of a woman. Gal. iv. 4. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. Luke i. 31, 42, 43.

^x That which is conceived in her is of the Holy Ghost. Mat. i. 20. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. Luke i. 35.

^y His Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh, and declared to be the Son of God with power. Rom. i. 3. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. Acts ii. 30; Ps. cxxxii. 11; Luke i. 32.

^z But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Phil. ii. 7. Wherefore in all things it behoved him to be made

36. Q. What benefit do you receive by this holy conception, and nativity of Christ?

A. A confirmation of my faith, that he is our Mediator,^b and doth so cover with his innocency and perfect holiness my sins, in which I was conceived, that they may not come in the sight of God.^c

37. Q. What do you believe when you say, He suffered?

A. That he, during the whole of his life which he spent on earth, but especially at the latter part

like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. ii. 17.

^a For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin. Heb. iv. 15. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Heb. vii. 26; 1 Peter i. 19.

^b Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once when he offered up himself. Heb. vii. 27. And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. Heb. xii. 24; vii. 22.

^c Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without spot or blemish. 1 Pet. i. 18, 19. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God, being put to death in the flesh, but quickened by the Spirit. 1 Pet. iii. 18. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Is. liii. 11; Ps. xxxii. 1; Rom. viii. 3, 4.

of it, sustained the wrath of God both in body and soul against the sins of all mankind,^d that he might by his passion, as the only propitiatory sacrifice,^e deliver our body and soul from everlasting damnation,^f and purchase unto us the favour of God, righteousness, and everlasting life.^g

^d He shall see the travail of his soul, and shall be satisfied. Is. liii. 11. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed. 1 Pet. ii. 24. Forasmuch then as Christ has suffered for us in the flesh. 1 Pet. iv. 1. Then said he unto them, My soul is exceeding sorrowful, even unto death, tarry ye here, and watch with me. Mat. xxvi. 38. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. Luke xxii. 44.

^e And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. Eph. v. 2. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. 1 John ii. 2. So Christ was once offered to bear the sins of many. Heb. ix. 28. 1 Cor. v. 5. 1 Tim. ii. 6. For by one offering he hath perfected for ever them that are sanctified. Heb. x. 14.

^f Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. Gal. iii. 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins. Col. i. 13, 14. Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us. Heb. ix. 12. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without spot or blemish. 1 Pet. i. 18, 19.

^g Seventy weeks are determined upon thy people, upon thy

38. Q. For what reason should he suffer under Pontius Pilate as his judge?

A. That he being condemned innocent before a political judge,^h might deliver us from the judgment of God, which awaited all men.ⁱ

39. Q. But is there any thing more implied

holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Dan. ix. 24. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Rom. iii. 25. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16. And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Heb. ix. 15. x. 10, 19.

^h And Pilate said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. Luke xxii. 14. And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. John xviii. 38. I am innocent of the blood of this just person. Matt. xxvii. 24.

ⁱ Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Isa. liii. 4, 5. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. v. 21. Gal. iii. 13.

by the manner of Christ's death, on the cross, than if he had suffered by any other kind of death?

A. Certainly there is more. For by this I am assured that he took upon himself that curse which alighted on me.^j For the death of the cross was held accursed of God.^k

40. Q. Why was it necessary that Christ should humble himself unto death?

A. Because the justice and truth of God could be satisfied for our sins by no other means than by the very death of the Son of God.^l

41. Q. Why was he buried also?

A. To prove that he was really dead.^m

42. Q. But since Christ died for us, why is it necessary that we should die also?

A. Our death is not a satisfaction for our

^j Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. Gal. iii. 13.

^k And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God;) Deut. xxi. 22, 23.

^l Where a testament is, there must also of necessity be the death of the testator. Heb. ix. 16. The wages of sin is death. Rom. vi. 23. And without shedding of blood there is no remission. Heb. ix. 22. O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. Matt. xxvi. 39. Heb. ix. 14.

^m And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. Acts xiii. 29.

Secondly, We are now also stirred up by his power to a new life.^u Lastly, The resurrection of Christ, who is our head, is a pledge of our own glorious resurrection.^v

46. Q. How do you understand that he ascended into heaven?

A. That Christ, his disciples looking on, was taken up from the earth into heaven,^w and still is there for our sake,^x and will remain there,

^u Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. vi. 4.

^v Now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv. 20—22. If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. iii. 1. Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Eph. ii. 5, 6.

^w So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mark xvi. 19. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Acts i. 9. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke xxiv. 51.

^x For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Heb. ix. 24. It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. viii. 34. If then ye be risen with Christ, seek those things which are above where Christ sitteth at the right

until he come again to judge the quick and the dead.†

47. Q. Christ is not then with us even unto the end of the world, as he promised us? (Matt. xxviii. 20.)

A. Christ is very God, and very man; and therefore in his human nature he is not now on earth;‡ but as to his godhead, his majesty, his grace, and Spirit, he is never at any time absent from us.*

48. Q. By this means, then, are not the two

hand of God. Col. iii. 1. We have an advocate with the Father, Christ Jesus the righteous. 1 John ii. 1.

† Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts i. 11. He commanded us to testify that it was he which was ordained of God to be the judge of quick and dead. Acts x. 42. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Matt. xxiv. 30.

* For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law. Heb. viii. 3. For ye have the poor always with you, but me ye have not always. Matt. xxvi. 11. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father. John xvi. 28. and xvii. 11. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 21.

† I will not leave you comfortless: I will come to you. John xiv. 18. Lo, I am with you always, even unto the end of the world. Matt. xxviii. 20. Where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 20. John x. 27—29.

natures in Christ separated, if the human nature is not where the divine is?

A. By no means. For since his divinity is incomprehensible, and omnipresent,^b it followeth necessarily that the same is without the bounds of his human nature, which he took upon him,^c and yet it is nevertheless in it, and abideth personally united to it.

49. Q. What are the benefits of Christ's ascension into heaven?

A. First, He makes intercession for us in heaven with the Father.^d Then, as we have our flesh in

^b Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord; or what is the place of my rest? Acts vii. 49. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? Do I not fill heaven and earth? saith the Lord. Jer. xxiii. 23, 24. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I fly from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me; yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. Ps. cxxxix. 5—12. When I awake, I am still with thee. ver. 18.

^c No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. John iii. 13. In him dwelleth all the fulness of the Godhead bodily. Col. ii. 9.

^d If any man sin, we have an advocate with the Father,

heaven, we are assured, as by a certain pledge, that he who is our head will raise us, who are his members, unto him.^e Lastly, he sends to us his Spirit, as a mutual pledge,^f by the powerful operation of which, we seek not after earthly things, but those of heaven, where he himself sitteth at the right hand of God.^g

Jesus Christ the righteous. 1 John ii. 1. He ever liveth to make intercession for them. Heb. vii. 25. It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. viii. 34.

^e In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John xiv. 2, 3. and xvii. 24. Eph. ii. 6.

^f And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever. John xiv. 16. Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. John xvi. 7. This Jesus God hath raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. Acts ii. 32, 33.

^g For as many as are led by the Spirit of God, they are the sons of God. Rom. viii. 14. This, I say then, walk in the spirit, and ye shall not fulfil the lusts of the flesh. Gal. v. 16. Howbeit, when the Spirit of truth is come, he shall guide you into all truth. John xvi. 13. If then ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Col. iii. 1. We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we

50. Q. Why is it added—He sitteth at the right hand of God ?

A. Because Christ therefore is ascended into heaven, to shew thereby that he is the head of the church,^h by whom the Father governs all things.ⁱ

51. Q. What are the benefits of this glorification of Christ, who is our head ?

A. First, By his holy Spirit he pours on us his members heavenly graces.^j Secondly, By his power he protects and defends us against all our enemies.^k

have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord. Titus iii. 3—6.

^h Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts v. 31. And hath put all things under his feet, and gave him to be head over all things to the church. Eph. i. 22. And he is the head of the body, the church ; who is the beginning, the first born from the dead ; that in all things he might have the pre-eminence. Col. i. 18.

ⁱ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Matt. xxviii. 18. The Father loveth the Son, and hath given all things into his hand. John iii. 35. For the Father judgeth no man, but hath committed all judgment unto the Son. John v. 22.

^j And with great power gave the apostles witness of the resurrection of the Lord Jesus ; and great grace was upon them all. Acts iv. 33. But unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Eph. iv. 7, 8.

^k Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. Ps. ii. 9. And I give unto

52. Q. What consolation do you receive from the belief of the second coming of Christ to judge the quick and the dead ?

A. That in all my miseries and persecutions, with a cheerful hope, I remain in expectation of him, (who yielded himself for me to the judgment of God, and removed from me every curse,) as judge from heaven,¹ who will cast all his enemies and mine into eternal punishments ; ^m but will take me,

them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand. John x. 28. We are more than conquerors through him that loved us. Rom viii. 37.

¹ For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ. Phil. iii. 20. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity. Tit. ii. 13, 14. And then they shall see the Son of man coming in a cloud with power and great glory ; and when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. Luke xxi. 27, 28. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. Acts x. 42. For the Father judgeth no man, but hath committed all judgment to the Son. John v. 22. Acts xvii. 31.

^m The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment, to be punished. 2 Pet. i. 9. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you : and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. i. 6—9.

with all his chosen people, unto himself, into celestial joys and everlasting glory.^a

OF THE HOLY GHOST.

53. Q. What do you believe concerning the Holy Ghost?

A. First, That he is the true and co-eternal God with the eternal Father and the Son.^o Secondly, That he is also given to me,^p to make me, through

^a Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv. 34.

^o For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 1 John v. 7. And Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men but unto God. Acts v. 3, 4. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. 1 Cor. iii. 16, 17. What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? 1 Cor. v. 19.

^p And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Gal. iv. 6. Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. i. 22. In whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. i. 13, 14.

faith, partaker of Christ and all his benefits,^q to comfort me,^r and to abide with me for ever.^s

54 Q. What do you believe concerning the Holy Catholic Church of Christ?

A. I believe that the Son of God,^t doth from the beginning of the world to the end,^u gather, de-

^q That the blessing of Abraham might come on all the Gentiles, through Jesus Christ; that ye might receive the promise of the Spirit through faith. Gal. iii. 14. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God. Rom. viii. 14—16.

^r But when the Comforter is come, whom I will send you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John xv. 26. Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost. Acts ix. 31.

^s And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. John xiv. 16. 1 Pet. iv. 14.

^t And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Eph. iv. 11, 12. Even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. v. 25—27. John x. 11. 1 Cor. i. 8.

^u As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the

fend, and preserve unto himself,^v by his Spirit^w and word, out of all mankind,^x a company chosen to everlasting life,^y and agreeing in true faith;^z and that I am a lively member of that company,^a and shall for ever remain so.

mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Isaiah lix. 21. 1 Cor. xi. 26.

^v And I say unto thee, that thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it. Matt. xvi. 18.

^w And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John x. 28—30. For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. 1 Cor. xii. 13.

^x And he said unto them—Go ye into all the world, and preach the gospel to every creature. Mark xvi. 15. That repentance and remission of sins should be preached in his name among all nations. Luke xxiv. 47. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. ii. 8. Acts x. 34, 35. Matt. xxviii. 19, 20.

^y Who has saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame. Eph. i. 4. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 14.

^z There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. Eph. iv. 4, 5. Rom. viii. 14—17.

^a Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Rev. v. 9.

55. Q. What do you understand by the communion of saints?

A. First, That all who believe are, in common, partakers of Christ and all his graces, as being his members.^b Secondly, That each ought readily and cheerfully to contribute the gifts and graces which they have received for the common good and safety of all.^c

56. Q. What do you believe concerning the remission of sins?

A. That God, for the satisfaction made by Christ, hath put away all remembrance of my sins,^d

^b That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his son, Jesus Christ, 1 John i. 3. He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things ? Rom. viii. 32. For by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one spirit. 1 Cor. xii. 13. But he that is joined unto the Lord is one spirit. 1 Cor vi. 17.

^c For the perfecting of the saints, for the work of the ministry, for the edifying of the whole body of Christ. Eph. iv. 12. Let all things be done unto edifying. 1 Cor. xiv. 26. Look not every man on his own things, but every man also on the things of others. Phil. ii. 4. To do good, and to communicate, forget not : for with such sacrifices God is well pleased. Heb. xiii. 16. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate. 1 Tim. vi. 17. 18.

^d He is the propitiation for our sins, and not for our's only, but also for the sins of the whole world. 1 John ii. 2. The

and also of that depravity within me, which I have to contend with all my life,^e and doth freely endow me with the righteousness of Christ, that I come not at any time into judgment.^f

57. Q. What consolation do you receive from your belief in the resurrection of the body?

A. That not only my soul, after it has left the body, shall presently be taken up to Christ as its head,^g but that this my body also, being raised by

blood of Jesus Christ his Son, cleanseth us from all sin. 1 John i. 7. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Cor. v. 19. I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more. Heb. viii. 12. Gal. i. 4.

* But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members: Oh! wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with my mind I myself serve the law of God; but with the flesh the law of sin. Rom. vii. 23—25. I will forgive their iniquity, and I will remember their sin no more. Jer. xxxi. 34. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of of the sea. Micah vii. 19.

† Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii. 38, 39. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. v. 21. Acts iii. 26.

‡ And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise. Luke xxiii. 43. And they

the power of Christ, shall be again united to my soul, and be made like unto the glorious body of Christ.^b

58. Q. How do you console yourself by your belief in the life everlasting?

A. That forasmuch as I feel already in my heart the beginning of everlasting life; ⁱ it shall come to pass, that after this life I shall enjoy full and perfect bliss, wherein I may magnify God for ever; which blessedness neither eye hath seen, nor

stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Acts vii. 59. For I am in a strait betwixt two, having a desire to depart, and to be with Christ. Phil. i. 23.

^b Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. Phil. iii. 21. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is. 1 John iii. 2. He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit, that dwelleth in you. Rom. viii. 11. For, as we have borne the image of the earthy, we shall also bear the image of the heavenly. 1 Cor. xv. 49.

ⁱ And this is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John xvii. 3. And in this life we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. 2 Cor. v. 2, 3. When that which is perfect is come, then that which is in part shall be done away. 1 Cor. xiii. 10. If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. John xiv. 23. Heb. iii. 6. Rom. v. 1.

ear heard, neither hath it entered into the heart of man to conceive.[†]

59. Q. And since you believe all these things, what benefit do you receive from thence?

A. The being justified or accounted righteous before God, in Christ, and made an heir of eternal life.[‡]

60. Q. How are you justified or accounted righteous before God?

A. Only by faith in Christ Jesus;¹ so that although my conscience accuse me, that I have

[†] Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9. Isaiah lxiv. 4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Rev. xxi. 4. Psalm xvi. 11.

[‡] All that believe are justified from all things. Acts xiii. 39. That being justified by his grace, we should be made heirs according to the hope of eternal life. Titus iii. 7. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii. 36.

¹ Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus. Rom. iii. 22—24. Being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. v. 1. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ. Gal. ii. 16. For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast. Eph. ii. 8, 9. Phil. iii. 9.

grievously sinned against God's commandments, and have not kept one of them ;^m and moreover am still prone to every evil ;ⁿ yet, notwithstanding, if I embrace these benefits of Christ, with a true confidence and persuasion of mind ;^o the full and perfect satisfaction,^p righteousness, and holiness of Christ,^q without any merit of my own,^r by the mere mercy of God,^s is imputed and given unto me,^t as

^m There is none righteous ; no, not one ; there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one." Rom. iii. 10—12.

ⁿ The imagination of man's heart is evil from his youth. Gen. viii. 21. The flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other : so that ye cannot do the things that ye would. Gal. v. 17.

^o Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe. Rom. iii. 22. He that believeth on him is not condemned. John iii. 18.

^p He is the propitiation for our sins. 1 John ii. 2.

^q For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him. 2 Cor. v. 21. 1 John ii. 1.

^r Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit. Tit. iii. 5.

^s Being justified freely by his grace through the redemption that is in Christ Jesus. Rom. iii. 24. For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God. Eph. ii. 8.

^t Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv. 4, 5. Being justified freely by his grace, through the redemption that is in Christ Jesus ; whom God

if I had never committed any sin, nor any taint of it had been inherent in me ; but as if I had shewn that perfect obedience which Christ accomplished for me.^u

61. Q. Why do you affirm that you are justified by faith only ?

A. Not because I please God by the worthiness of my faith ; but because the sole atonement, righteousness, and holiness of Christ, is considered before God as mine ;^v and by no other means than by faith am I able to receive it, or apply it to myself.^w

62. Q. Why are not all your good works capable of justifying you, or of becoming a part of your justification ?

A. Because that righteousness which must subsist before the judgment of God, must be in all

hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Therefore we conclude that a man is justified by faith without the deed of the law. Rom. iii. 24, 25, 28.

^u To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; for he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him. 2 Cor. v. 19, 21.

^v But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, sanctification, and redemption. 1 Cor. i. 30. ii. 2.

^w He that believeth on the Son of God hath the witness in himself ; he that believeth not God hath made him a liar ; because he believeth not the record that God gave of his Son. 1 John v. 10.

points perfect and agreeable to the law of God.* But all our works, even the best of them, are imperfect in this life, and defiled with sin.†

63. Q. But how can all our good works avail us nothing, since God promises that he will reward us for them, both in this life and in that which is to come?

A. That reward is not given of merit, but of grace.‡

64. Q. But does not this doctrine render men careless and profane?

A. No. For they who are grafted into Christ by faith, must of necessity bring forth the fruits of thankfulness.§

* Cursed is every one that continueth not in all the things which are written in the book of the law to do them. Gal. iii. 10. Deut. xxvii. 26.

† But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Isa. lxiv. 6. For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. Rom. vii. 18.

‡ Not by works of righteousness which we have done, but according to his mercy he saved us. Titus iii. 5. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do. Luke xvii. 10.

§ A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Matt. vii. 18. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. John xv. 5—8.

OF THE SACRAMENTS.

65. Q. Since, then, faith alone makes us partakers of Christ and his benefits, whence does it proceed?

A. From the Holy Ghost,^b who kindles it in our hearts by the preaching of the gospel, and strengthens and confirms it by the use of the sacraments.^c

66. Q. What are the sacraments?

A. They are sacred and visible signs and seals, ordained by God himself for this cause, that he

^b For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God. Eph. ii. 8. Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Eph. vi. 23. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. i. 29. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. John iii. 5.

^c So then faith cometh by hearing, and hearing by the word of God. Rom. x. 17. Received ye the Spirit by the works of the law, or by the hearing of faith? Gal. iii. 2. Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Eph. ii. 20. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. 1 Pet. i. 22—24. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. Matt. xxviii. 19, 20.

may declare and seal up as it were by them the promise of his gospel unto us; viz.—That he gives, freely, remission of sins and everlasting life, not only to all in general, but to every one that believeth, for that one sacrifice of Christ made upon the cross.^d

67. Q. Do not the word and the sacrament tend to lead our faith to the sacrifice of Christ on the cross, as to the only ground of our salvation?

A. Yes. For the Holy Spirit teaches us, by the gospel, and assures us by the sacraments, that the salvation of all rests on this one sacrifice of Christ, offered for us on the cross.^e

^d And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. Gen. xvii. 11. And he received the sign of circumcission, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also. Rom. iv. 11. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. Deut. xxx. 6. And I will establish my covenant with thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Gen. xvii. 7. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers. Rom. xv. 8. Heb. ix. 7—9, 24, &c.

^e Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Rom. vi. 3. For as many of you as have been baptized into Christ have put on Christ. Gal. iii. 27. Looking unto Jesus, the author and finisher of our faith Heb. xii. 2. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb. ix. 26. By one

68. Q. How many sacraments has Christ instituted in the New Testament?

A. Two. Baptism and the holy supper.

OF BAPTISM.

69. Q. How are you admonished and assured, in baptism, that you are a partaker of that one oblation of Christ?

A. Because Christ commanded the outward washing of water,^s adjoining this promise thereunto,^b that I am as thoroughly washed by his blood

offering he hath for ever perfected them that are sanctified. And there remaineth no more sacrifice for sins. Heb. x. 10, 14, 26. 1 John ii. 1, 2. Heb. ix. 25, 26.

^s Go and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost. Matt. xxviii. 19.

^b He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 16. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Mark i. 4. Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost. Acts ii. 38. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire. Matt. iii. 11. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. John i. 33. Know ye not, that so many of us as were baptized into Jesus

and Spirit from the impurities of my soul, that is, from all my sins, as I am washed outwardly with water,ⁱ which cleanses me from the impurities of my body.

70. Q. What is it to be washed with the blood and Spirit of Christ?

A. It is to receive of God forgiveness of sins, freely, for the blood of Christ, which he shed for us in his sacrifice on the cross.^j And also to be

Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. vi. 3, 4.

ⁱ The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1 Pet. iii. 21. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. Luke iii. 3. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts xxii. 16. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. Eph. v. 25, 26.

^j And to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. xii. 24. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. 1 Pet. i. 2. Unto him that loved us, and washed us from our sins in his own blood. Rev. i. 6. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. Zech. xiii. 1. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you: Ezek. xxxvi. 25.

purged by the blood and Spirit of Christ ;¹ but to assure us much more, by this divine symbol and pledge, that we are as verily washed from our sins with the inward washing, as we are washed by the outward and visible water.²

74. Q. Are infants also to be baptized?

A. Certainly. For as they equally belong to the covenant and church of God, as they who are of a full age ;³ and to them no less than to adults,

¹ Unto him that loved us and washed us from our sins in his own blood. Rev. i. 5. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Rev. vii. 14. Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. Eph. v. 2. Christ was once offered to bear the sins of many. Heb. ix. 28. The blood of Jesus Christ cleanseth from all sin. 1 John i. 7.

² He that believeth and is baptized shall be saved ; but he that believeth not shall be damned. Mark xvi. 16. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Gal. iii. 17. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts ii. 39. And now why tarriest thou ? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts xxii. 16. For as many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27. Col. ii. 11, 12.

³ And I will establish my covenant between me and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Gen. xvii. 7. Ye stand this day, all of you, before the Lord your God ; your captains of your tribes, your elders, and your officers, with all the men of Israel : your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy

remission of sins by the blood of Christ is promised,^t and the Holy Ghost the author of our faith;^u by baptism they are to be grafted into the church of God, and to be distinguished from the children of unbelievers,^v as in the Old Testament was done by circumcision,^w in the place of which, baptism is substituted in the New Testament.^x

wood unto the drawer of thy water; that thou shouldest enter into covenant with the Lord thy God. Deut. xxix. 10, 12. Gen. xvii. 12, 13.

^t And Jesus said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven. Matt. xix. 14. Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost. Acts ii. 38.

^u And he shall be filled with the Holy Ghost, even from his mother's womb. Luke i. 15. I was cast upon thee from the womb; thou art my God from my mother's belly. Ps. xxii. 10. I will pour my Spirit upon thy seed, and my blessing upon thine offspring. Is. xlv. 3. For the promise is unto you, and to your children. Acts ii. 39.

^v Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Acts x. 47, 48. Gen. xvii. 13.

^w And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Gen. xvii. 14. Gen. xxiv. 14.

^x In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Col. ii. 11—13.

OF THE LORD'S SUPPER.

75. Q. How are you admonished and assured in the sacrament of the Lord's supper, that you are a partaker of that one sacrifice of Christ, and of his benefits?

A. Because Christ hath commanded me and all the faithful to eat of this broken bread, and to drink of the cup distributed, in remembrance of him, with this adjoined: first that his body was as cer-

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body. And he took the cup, and gave it to them, saying, Drink ye all of this; for this is my blood, which is shed for many for the remission of sins. Matt. xxvi. 26—28. Mark xiv. 22—24. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup, after supper, saying, This cup is the new testament in my blood, which is shed for you. Luke xxii. 19, 20. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body: for we are all partakers of that one bread. 1 Cor. x. 16, 17. For I have received of the Lord that which also I delivered unto you; that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This is the new testament in my blood: this do, as often as ye drink it, in remembrance of me. 1 Cor. xi. 23—25. For by one Spirit are we all baptized into one body, whether

tainly broken and offered for me on the cross, and his blood shed for me, as I perceive the bread of the Lord broken for me, and the cup communicated to me ; and further, that my soul is fed to everlasting life with his body, which was crucified for us, and with his blood, which was shed for us, in the same manner as I receive bodily the bread and wine, which are the signs of the Lord's body and blood, from the hands of the minister.

76. Q. What is it to eat the crucified body of Christ, and to drink his blood which was shed ?

A. It is not only to embrace by an assured confidence the whole passion and death of Christ, and thereby to obtain forgiveness of sins and everlasting life ;² but also by the Holy Ghost, who dwelleth

we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit. 1 Cor. xii. 13.

² And Jesus said unto them, I am the bread of life ; he that cometh to me shall never hunger ; and he that believeth on me shall never thirst. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life ; and I will raise him up at the last day. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven ; if any man eat of this bread, he shall live for ever ; and the bread that I will give is my flesh, which I will give for the life of the world. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. John vi. 35, 40, 47, 48, 50, 51, 53, 54.

at the same time both in Christ and in us, to be united still more to his sanctified body,^a so that though he be in heaven,^b and we on earth, yet nevertheless are we flesh of his flesh, and bone of his bones;^c and as all the members of the body are quickened and guided by one soul, so are we also quickened and guided by one and the same spirit.^d

^a For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. John vi. 55—57.

^b If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. iii. 1. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 21. It is Christ that died, yea, rather that is risen again, who is even at the right hand of God. Rom. viii. 34. Who is gone into heaven, and is on the right hand of God. 1 Pet. iii. 22. Behold, I see the heavens opened, and the Son of God standing on the right hand of God. Acts vii. 56.

^c For we are members of his body, of his flesh, and of his bones. Eph. v. 30. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. Eph. iii. 16. Know ye not that your bodies are the members of Christ? 1 Cor. vi. 15. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 1 John iii. 24. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. John iv. 13.

^d As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. John vi. 57. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may

77. Q. Where has Christ promised, that he will as certainly give to those who believe on him, his body and blood so to be eaten and drank, as they eat this broken bread and drink this cup?

A. In the institution of his supper, the words whereof are these: "Our Lord Jesus Christ, in the night that he was betrayed, took bread; and when he had given thanks, he brake it, and said, This is my body which is broken for you; this do in remembrance of me. Likewise also he took the cup, when he had supped, and said, This cup is the new testament in my blood; this do, as often as ye shall drink it, in remembrance of me. For as often as ye shall eat this bread, and drink this cup, ye shew the Lord's death till he come." This promise is repeated by St. Paul,

bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. John xv. 1—6. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Eph. iv. 15, 16.

* 1 Cor. xi. 23—25. Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20.

when he says,^f “This cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body : for we are all partakers of that one bread.

78. Q. Does, then, the bread and wine become the very body and blood of Christ, in this sacrament?

A. No, verily.^g But as the water of baptism is not converted into the blood of Christ, but is only a sign and pledge of those things that are sealed unto us in baptism ;^h so neither is the bread of the Lord’s supper the very body of Christ :ⁱ although, according to the manner of sacraments, and that form of speaking of them, which is usual to the

^f 1 Cor. x. 16, 17.

^g For as often as ye eat this bread and drink this cup, ye do shew the Lord’s death till he come. 1 Cor. xi. 26. Knowing that Christ, being raised from the dead, dieth no more ; death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Rom. vi. 9, 10. Heb. ix. 25, 26 ; x. 10—12.

^h That he might sanctify and cleanse it by the washing of water by the word. Eph. v. 26. And my covenant shall be in your flesh for an everlasting covenant. Gen. xvii. 13. Col. ii. 11, 12.

ⁱ The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. 1 Cor. x. 16 ; xi. 26.

Holy Ghost, the bread is called the body of Christ.

79. Q. Why, then, does Christ call the bread his body, and the cup his blood, or the new testament in his blood; and St. Paul also the bread and wine, the communion of the body and blood of Christ?

A. Christ uses this expression for a sufficient reason; to wit, not only to teach us, that as the bread and wine sustain the life of the body, so also his crucified body and blood, shed, are indeed the meat and drink of our soul, whereby it is nourished to eternal life; but much more, that by this visible sign and pledge he may assure us that we are as verily partakers of his body and blood, through the working of the Holy Ghost, as we are of the outward elements of the bread and wine, which we

¹ And it shall be a token of the covenant betwixt me and you. Gen. xvii. 11. And ye shall eat it in haste, it is the Lord's passover. Exod. xii. 11. And it shall be for a sign unto thee. Exod. xiii. 9. The washing of regeneration. Tit. iii. 5. And they did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ. 1 Cor. x. 4. The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. 1 Pet. iii. 21. And they were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat. 1 Cor. x. 2, 3. For by one Spirit are we all baptized into one body; and have been all made to drink into one Spirit. 1 Cor. xii. 13.

^k For my flesh is meat indeed, and my blood is drink indeed. John vi. 55.

receive as holy signs in remembrance of him ;¹ and further, also, that his suffering and obedience are as certainly ours, as though we ourselves had suffered punishment for our sins, and had satisfied God.

80. Q. What difference is there between the Lord's supper and the popish mass?

A. The supper of the Lord testifies to us, that we have perfect forgiveness of all our sins by means of that one only sacrifice of Christ, which he himself once fully made upon the cross :² then also that we, by the Holy Ghost, are grafted into Christ,³ who now according to his human nature is only in heaven, at the right hand of his Father ;⁴

¹ The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

² By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb. x. 10. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. Heb. x. 12. Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb. ix. 26. Christ was once offered to bear the sins of many. ver. 28. Matt. xxvi. 28; John xix. 30.

³ He that is joined unto the Lord is one spirit. 1 Cor. vi. 17. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1 Cor. xii. 13. The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

⁴ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. iii. 1. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Heb. i. 3.

and there would be worshipped by us.⁸ But in mass it is denied, that the quick and the dead have the remission of sins for that one only sacrifice of Christ, unless also Christ be daily offered for them by their priests. Farther, also, it is taught, that Christ exists bodily under the forms of the bread and wine; and therefore is to be worshipped in them.⁹ And so the very foundation of the mass is

Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the Majesty in the heavens. Heb. viii. 1. Who is gone into heaven, and is on the right hand of God. 1 Pet. iii. 22. It is Christ that died, yea, rather that is risen again, who is even at the right hand of God. Rom. viii. 34. Acts viii. 52.

⁂ Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth. John iv. 21, 23, 24. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God. John xx. 17. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him. Luke xxiv. 51—53. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Col. iii. 1. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. Phil. iii. 20. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 1 Thess. i. 10.

⁂ I do likewise profess that in the mass there is offered a true, proper, and propitiatory sacrifice for the living and the dead; and that the body and blood, together with the soul and

nothing else than an utter denial of that one only sacrifice and passion of Christ, and an abominable idolatry.^r

81. Q. Who are to come unto the table of the Lord?

A. They only who are truly sorrowful that they have offended God by their sins: and yet trust that those sins are forgiven them for Christ's sake; and that all other infirmities which they have are covered by his passion and death; and who desire more and more to increase in faith and integrity of life. But hypocrites, and those who do not truly repent, do eat and drink their own condemnation.^s

divinity of our Lord Jesus Christ, are truly, really, and substantially in the most holy Sacrament of the Lord's Supper; and that the whole substance of the bread is turned into the body, and the whole substance of the wine is turned into the blood; which change the Catholic Church calls Transubstantiation. Vide The Missal, 17th Article of the Popish Creed, which was established by Pope Pius IV. and the Council of Trent.—Vide Concil. Lat. tom. xiv, p. 944.

^r Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb. ix. 25, 26. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. For by one offering he hath perfected for ever them that are sanctified. Heb. x. 12, 14.

^s But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh the same unworthily, eateth and drinketh condemnation to himself. For this cause many are weak and sickly among you,

82. Q. Are they also to be admitted to this supper who, in confession and life, declare themselves to be unbelievers and ungodly?

A. No. For by this means the covenant of God is profaned.^t Wherefore the Church, by the commandment of Christ and his apostles, making use of the keys of the kingdom of heaven, ought to warn them from coming to the supper, till they repent and change their manners.

83. Q. What are the keys of the kingdom of heaven?

and many sleep. 1 Cor. xi. 28—30. What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Do we provoke the Lord to jealousy? Are we stronger than he? 1 Cor. x. 19—22.

^t Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. 1 Cor. xi. 17. When ye come together therefore into one place, this is not to eat the Lord's Supper. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not. And if any man hunger, let him eat at home; that ye come not together unto condemnation. But let a man examine himself, and so let him eat of that bread, and drink of that cup, for he that eateth the same unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. 1 Cor. xi. 20, 22, 34, 28—31. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. Psalm l. 16, 17.

A. The preaching of the gospel, and ecclesiastical discipline; by which heaven is opened to believers, and is shut against unbelievers.

84. Q. How is the kingdom of heaven opened and shut by the preaching of the gospel?

A. When by the commandment of Christ it is publicly declared to all and every one of the faithful, that all their sins are pardoned them by God, for the merits of Christ, if they embrace by a lively faith the promise of the gospel; but contrarily is denounced to all infidels and hypocrites, that the wrath of God and everlasting damnation impend upon them, as long as they persist in their wickedness; * according to which testimony of the gospel, God will judge them, both in this life, and in that which is to come.

85. Q. How is the kingdom of heaven opened and shut by ecclesiastical discipline?

A. When, according to the commandment of Christ, they who in name are Christians, but in their doctrines and life prove themselves aliens from Christ, † and who (after they have been some

* Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. John xx. 21—23. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt. xvi. 19.

† They profess that they know God; but in works they deny

time admonished) will not depart from their errors or wickedness, are made known unto the Church, or to those that are appointed for that purpose by the Church; and if after this they do not obey their admonition, they are, by the same men, by interdiction from the sacraments, shut out from the congregation of the Church, and by God himself, out of the kingdom of heaven.* And again, if they

in, being abominable, and disobedient, and unto every good work reprobate. Titus i. 16. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. Luke xvi. 15.

* Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican. Verily, I say unto you, Whatsoever ye bind on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven. Matt. xviii. 15—18. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. 2 Thess. iii. 14, 15. A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself. Titus iii. 10, 11. I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor. v. 2—5. Let such an one think this, that such as we are in

profess, and indeed declare an amendment of life, they are received as members of Christ, and of his Church.*

word by letters when we are absent, such will we be also indeed when we are present. 2 Cor. x. 11. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. Rom. xvi. 17. Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 2 Thess. iii. 6. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds. 2 John 10, 11. With such an one do not eat. 1 Cor. v. 11. Therefore put away from yourselves that wicked person. verse 13. If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. 1 Cor. xvi. 22. 2 Cor. vi. 17.

* Take heed to yourselves. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Luke xvii. 3, 4. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one be swallowed up with too much sorrow. Wherefore, I beseech you, that ye would confirm your love toward him. 2 Cor. ii. 6—8.

PART III.

ON MAN'S GRATITUDE.

86. Q. Since we are delivered from all our sins and miseries, not by any merit of our own, but by the mercy of God only for Christ's sake, why should we do any good works?

A. Because, since Christ hath redeemed us by his blood, and reneweth us also by his Spirit to the image of himself, we ought, after receiving such great benefits, to shew ourselves all our life time thankful to God,^a and to praise and honour him;^b

^a Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom. vi. 13. I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Rom. xii. 1, 2. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 20. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ. 1 Peter ii. 5, 9.

^b Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16. Having your conversation honest among the Gentiles;

secondly, that each of us may be assured of his faith, by his fruit.^c And, lastly, that by our own uprightness of conduct, we may win others unto Christ.^d

87. Q. Cannot they, then, be saved who are ungrateful, and, remaining still in their sins, are not converted from wickedness unto God?

A. By no means. For as the scripture testifieth, neither fornicators, nor idolaters, nor thieves, nor covetous men, nor drunkards, nor slanderers, nor extortioners, shall inherit the kingdom of God.^e

that whereas they speak against you as evil-doers, they may, by your good works, which they shall behold, glorify God in the day of visitation. 1 Pet. ii. 12.

^c Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; therefore by their fruits ye shall know them. Matt. vii. 17, 18, 20. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Gal. v. 22. For in Jesus Christ neither circumcision, nor uncircumcision availeth any thing, but faith which worketh by love. Gal. v. 6. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. 2 Pet. i. 10. We do know that we know him, if we keep his commandments. 1 John ii. 3.

^d Having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good works, which they behold, glorify God in the day of visitation. 1 Pet. ii. 12. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Rom. xiv. 19. Let your light so shine before men; that they may see your good works, and glorify your Father which is in heaven. Mat. v. 16.

^e Know ye not that the unrighteous shall not inherit the

88. Q. What does the conversion of man unto God consist of?

A. It consisteth of the mortifying of the old man; and the quickening of the new.⁴

89. Q. What is the mortifying of the old man?

A. To be truly and heartily sorry that you have offended God by your sins, and daily more and more to hate and eschew them.⁵

kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 9. For because of these things cometh the wrath of God upon the children of disobedience. Eph. v. 5, 6.

⁴ What shall we say, then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. vi. 1, 2, 4, 6. That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Eph. iv. 22—24. Seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him. Col. iii. 9, 10. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. 1 Cor. v. 7. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vii. 1.

⁵ For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom.

90. Q. What is the quickening of the new man ?

A. True joy in God through Christ,^h and an earnest and a ready desire to lead a new life according to God's will ; and to do all good works.ⁱ

91. Q. What are good works ?

A. Only those which, springing out of a true faith,^j are done according to the law of God,^k

viii. 13. Rend your heart and not your garments, and turn unto the Lord your God. Joel ii. 13. Come, and let us return unto the Lord, for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. Hosea vi. 1. For godly sorrow worketh repentance unto salvation not to be repented of. 2 Cor. vii. 10. Depart from evil, and do good. Psalm xxxiv. 14. They that are Christ's have crucified the flesh with the affections and lusts. Gal. v. 24. Reckon yourselves to be dead unto sin. Rom vi. 11.

^a Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. v. 1. The kingdom of God is not meat and drink ; but, righteousness, and peace, and joy in the Holy Ghost. Rom. xiv. 17. I dwell with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to the heart of the contrite ones. Isaiah lvii. 15.

ⁱ I am crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii. 20. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. vi. 11.

^j Whatsoever is not of faith is sin. Rom. xiv. 23. Heb. xi. 6.

^k Ye shall do my judgments, and keep mine ordinances, to walk therein ; I am the Lord your God. Levit. xviii. 4. Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord ? Behold to obey is better than sacrifice, and to hearken than the fat of rams. 1 Samuel xv. 22. For we are his workmanship, created in Christ Jesus unto good

and referred only to his glory;¹ and not those which are done, as seeming to us to be right and good, or which are delivered and commanded as such by men.^m

92. Q. What is the law of God?

A. God spake all these words.ⁿ

I. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other Gods before me.

II. Thou shalt not make unto thee any graven

works, which God hath before ordained that we should walk in them. Eph. ii. 10.

¹ Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him. Col. iii. 17. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phil. i. 11.

^m Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. Matt. xv. 7—9. Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord thy God; walk in my statutes, and keep my judgments, and do them. Ezek. xx. 18, 19. Isa. xxix. 13. Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Tit. i. 14. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not: which all are to perish with the using;) after the commandments and doctrines of men? Col. ii. 20—22.

ⁿ Exod. xx. 1. Deut. v. 6.

image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

93. Q. How are these commandments divided?

A. Into two tables; ° the former of which delivers, in four commandments, our duty towards God; and the latter, in six commandments, our duty towards our neighbour.^p

94. Q. What does God require in the first commandment?

A. That as much as I value the salvation of my own soul, so earnestly ought I to shun and fly

• And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. Deut. iv. 13. And he wrote upon the tables the words of the covenant, the ten commandments. Exod. xxxiv. 28. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. Deut. x. 4.

^p Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. Matt. xxii. 37—40.

all idolatry,^a sorcery, enchantments, superstition,^r prayer to saints, or any other creatures,^s and that I should rightly acknowledge the only and true God,^t trust in him alone,^u submit and subject my-

^a Idolaters shall not inherit the kingdom of God. 1 Cor. vi. 9, 10. Wherefore, my dearly beloved, flee from all idolatry. 1 Cor. x. 14. Little children, keep yourselves from idols. 1 John v. 21.

^r Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God. Lev. xix. 31. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord. Deut. xviii. 9—12.

^s Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 10. Worship God. Rev. xix. 10. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. Rev. xxii. 8, 9.

^t And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John xvii. 3. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me; therefore ye are my witnesses, saith the Lord, that I am God. Isa. xliii. 10, 12.

^u Blessed is the man that trusteth in the Lord, and whose hope the Lord is: and Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the

self unto him with humility,^v and patience,^w look for all good things from him alone;^x and lastly, with the entire affection of my heart, love,^y reverence,^z and worship him;^a so that I should rather

Lord. Jer. xvii. 5, 7. Whoso putteth his trust in the Lord shall be safe. Prov. xxix. 25; xxviii. 25.

^v Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him. 1 Pet. v. 6, 7. Submit yourselves, therefore, to God. James iv. 7.

^w For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Heb. x. 36. Rejoicing in hope, patient in tribulation. Rom. xii. 12. Be ye not slothful, but followers of them who through faith and patience inherit the promises. Heb. vi. 12. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. James i. 3, 4. Do all things without murmurings and disputings. Phil. ii. 14. Strengthened with all might, according to his glorious power, unto all patience and longsuffering, with joyfulness. Col. i. 11. Hold thou still in the Lord, and abide patiently upon him. Ps. xxxvii. 7.

^x Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James i. 17. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue. 2 Pet. i. 3. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matt. vii. 11. Ps. civ. 27—29.

^y And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. vi. 5. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Matt. xxii. 37.

^z That thou mightest fear the Lord thy God, to keep all his statutes and his commandments. Deut. vi. 2. Sanctify the

renounce and forsake all creatures, than commit the least fault against his omnipotent will.^b

95. Q. What is idolatry?

A. It is in the place of that one God, or besides that one and true God, who hath manifested himself in his word, to make or imagine, or possess

Lord of hosts himself, and let him be your fear, and your dread. Isa. viii. 13. The fear of the Lord is the beginning of wisdom. Prov. ix. 10. The fear of the Lord is the beginning of knowledge. Prov. i. 7. Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Matt. x. 28. Wherefore, we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. Heb. xii. 28, 29. 2 Cor. vii. 1. For his mercy is on them that fear him from generation to generation. Luke i. 50.

^a Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 10. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Deut. x. 20. O come, let us worship him, and bow down, and kneel before the Lord our maker. Ps. xcv. 6. God is a Spirit; and they that worship him must worship him in spirit and in truth. John iv. 24.

^b We ought to obey God rather than men. Acts v. 29. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. Matt. x. 37. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his life also, he cannot be my disciple. Luke xiv. 26. And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matt. v. 29, 31.

any other thing, wherein to repose our hope and confidence.^c

96. Q. What does the second commandment require?

A. That we should not express or represent God by any image, shape, or figure ;^d nor worship him

^c Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 1 Cor. xii. 2. For though there be that are called gods, whether in heaven or earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we by him. 1 Cor. viii. 5, 6. Howbeit, then, when ye knew not God, ye did service unto them which by nature are no gods. Gal. iv. 8. For many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. Phil. iii. 18, 19. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Eph. ii. 12. They served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners : they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandments which the Lord commanded the children of Jacob, whom he named Israel. 2 Kings xvii. 33, 34. Wherefore, my dearly beloved, flee from idolatry. 1 Cor. x. 14. Little children, keep yourselves from idols. 1 John v. 21.

^d To whom, then, will ye liken God ? or what likeness will ye compare him unto ? Isa. xl. 18. Take ye therefore good heed unto yourselves ; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire : lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of

any otherwise than he has in his word commanded himself to be worshipped.

97. Q. Are then all images or resemblances of things prohibited in this commandment ?

A. God ought not, nor can be represented by any means, or in any way ;^e and although it is lawful to form figures of created things, yet God notwithstanding forbids their images to be made or had, for the purpose of worshipping or honouring them, or that God should be worshipped by them.^f

any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth : and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven. Deut. iv. 15—19. Because, that when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations ; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves ; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Rom. i. 21, 23—25. But in vain they do worship me, teaching for doctrines the commandments of men. Matt. xv. 9. Deut. xii. 30—32.

^e To whom, then, will ye liken me, or shall I be equal ? saith the Holy One. Isa. xl. 25.

^f Thou shalt make thee no molten gods. Exod. xxxiv. 17. Thou shalt not bow down to their gods, nor serve them, nor do after their works ; but thou shalt utterly overthrow them, and quite break down their images, and ye shall serve the Lord

98. Q. But may not images be tolerated in churches, which may serve for the use of the common people?

A. No. For it is not seemly that we should be wiser than God, who will have his church instructed by the lively preaching of his word,^s and not by mute images.^h

your God. Exod. xxiii. 24, 25; xxxiv. 13. Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places. Numbers xxxiii. 52. And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Deut. xii. 3. Neither shalt thou set thee up any image, which the Lord thy God hateth. Deut. xvi. 22; vii. 5.

^s Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 14—17. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. 2 Pet. i. 19. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. Rom. i. 16, 17.

^h Every man is brutish in his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them, They are vanity, and

99. Q. What does God decree in the third commandment?

• A. That not only by cursing,ⁱ or forswearing,^j but also by rash swearing,^k we should abstain from using his name despitefully or irreverently; neither should, by silence or connivance, be partakers of those horrible sins in others;^l but that we should always use the sacred and holy name of God with the greatest devotion and reverence;^m that he

the work of errors; in the time of visitation they shall perish. The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance; the Lord of hosts is his name. Jer. x. 14—16.

ⁱ Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death. Lev. xxiv. 15, 16.

^j And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. Lev. xix. 12. Thou shalt not forswear thyself. Matt. v. 33.

^k But I say unto you, Swear not at all; but let your communication be, Yea, yea; nay, nay: for whatsoever is more than these cometh of evil. Matt. v. 34, 37. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation. James v. 12. Love no false oath. Zech. viii. 17.

^l And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then shall he bear his iniquity. Lev. v. 1. Whoso is partner with a thief hateth his own soul; he heareth cursing, and bewrayeth it not. Prov. xxix. 24.

^m Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him. Col. iii. 17. Give thanks unto the Lord; call upon his name. Sing unto him, sing psalms unto him; glory ye in his holy name. Ps. cv. 1—3. I will praise the name of God with a song,

may be worshipped and honoured by us with a true and constant confession,ⁿ and invocation of his name,^o and lastly, in all our words and actions. ^p

100. Q. Is it then so grievous a sin by swearing, to take the name of the Lord in vain, that God is also angry with those, who, in as much as they are able, do not forbid or hinder it?

A. Surely most grievous.^q For the profanation of his holy name must be highly offensive to God ;

and magnify him with thanksgiving. Ps. lxi. 30. Let them praise thy great name, for it is holy. Ps. xcix. 3. Blessed be the name of God for ever and ever. Dan. ii. 20. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy. Isa. lvii. 15. The Lord's name is to be praised. Ps. cxiii. 3.

^r Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. Matt. x. 32. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation. Rom. x. 9, 10.

^s And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Ps. l. 15. For whosoever shall call upon the name of the Lord, shall be saved. Rom. x. 13. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 1 Tim. ii. 8. 1 Pet. iii. 15.

^t Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. 1 Tim. vi. 1. Rom. ii. 24.

^u And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Lev. v. 1. Prov. xxix. 24.

wherefore he threatens punishment to all who use it with irreverence.^r

101. Q. May any one swear also religiously and lawfully by the name of God ?

A. Yes ; either when the magistrate exacts it, or when necessity requires, by this means, the faith and truth of any man or thing to be ratified and established, whereby both the glory of God may be advanced, and the safety of others procured,^s and

^r Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him ; as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. Lev. xxiv. 15, 16. Zech. v. 3, 4.

^s Thou shalt fear the Lord thy God ; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Deut. x. 20. And I made them swear by God. Neh. xiii. 25. Hear ye this, O house of Jacob, which swear by the name of the Lord. Isa. xlviii. 1. He that sweareth in the earth shall swear by the God of truth. Isa. lxv. 16. I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. Gen. xxiv. 3. And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company. 1 Sam. xxx. 15. I swear by myself, saith the Lord, Jer. xxii. 5. For when God made promise to Abraham, because he could swear by no greater, he sware by himself. For men verily swear by the greater ; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. Heb. vi. 13, 16, 17.

therefore was well used by the fathers both of the old and the new covenant.*

102. Q. Is it lawful to swear by saints, or any other creatures?

* Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee; thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham said, I will swear. Gen. xxi. 23, 24. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Gen. xxxi. 53. And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. Gen. xxiv. 3. And Joshua made peace with them, and made a league with them to let them live; and the princes of the congregation sware unto them. Joshua ix. 15. The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee. 1 Sam. xxiv. 12. And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down. 2 Sam. iii. 35. And the king sware, and said, As the Lord liveth, that hath redeemed my soul out of all distress, even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon, thy son, shall reign after me, and he shall sit upon my throne in my stead: even so will I certainly do this day. 1 Kings i. 29, 30. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers. Rom. i. 9. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said. Matt. xxvi. 63, 64. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow at my heart. Rom. ix. 1, 2. I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 2 Cor. i. 23.

A. No. For a lawful oath is an invocation of God, in which, as the only searcher of hearts, he is called upon to give his testimony to the truth, and to punish the swearer, if he wilfully speaks false.^u But this honour can suit no created being.^v

103. What does God enjoin in the fourth commandment?

A. First, that the ministry of the gospel, and public service of God, should be perpetually maintained;^w and that I, both at other times, and especially on holy days, should studiously frequent religious assemblies,^x hear the word of God di-

^u Romans ix. 1. Moreover I call God for a record upon my soul, &c. 2 Cor. i. 23.

^v But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea; and your nay, nay; lest ye fall into condemnation. James v. 12. Matt. v. 34—37.

^w Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee. 1 Tim. iv. 13—16. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. ii. 2. For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Titus i. 5.

^x Bless ye God in the congregations. Psalm lxxviii. 26. And they continued stedfastly in the apostles' doctrine and fellow-

gently,⁷ use the sacraments;⁸ join my prayers with the public prayers of the congregation,^a and give alms to the poor, according to my ability.^b And

ship, and in breaking of bread, and in prayers. And they, continuing daily with one accord in the temple, praising God, and having favour with all people. Acts ii. 42, 46, 47.

⁷ Till I come, give attendance to reading, to exhortation, to doctrine. 1 Tim. iv. 13. Let the prophets speak two or three, and let the other judge. 1 Cor. xiv. 29. I will declare thy name unto my brethren; in the midst of the congregation will I praise thee. Psalm xxii. 22.

^a And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Acts xx. 7. Wherefore, my brethren, when ye come together to eat, tarry one for another. 1 Cor. xi. 33. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts ii. 42—46.

^a I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 1 Tim. ii. 1, 2, 3, 8. Else, when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. 1 Cor. xiv. 16.

^b Upon the first day of the week let every one of you lay by him in store, as God hath prospered him; that there be no gatherings when I come. 1 Cor. xvi. 2. Now, therefore, perform the doing of it: that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a sup-

further, that all my life time I should abstain from evil actions, yielding unto the Lord, that he may, by his Holy Spirit, work in me his work, and so I may begin in this life that everlasting sabbath.^c

104. Q. What does God enjoin us in the fifth commandment?

A. That we should render to our parents, and to all who are put in authority over us, due honour, love, and faithfulness; and that we should submit ourselves with such obedience, as is proper to their commands and chastisements.^d And further,

ply for your want: that there may be equality. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. 2 Cor. viii. 11—14. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Cor. ix. 7—10. &c. Gal. ii. 10. Rom. xv. 26.

^c And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. Isaiah lxvi. 23.

^d Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth. Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ, with good will doing service, as to the Lord, and not to men. Eph. vi. 1, 2, 3, 5, 7. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. Ephes. v. 22. Col. iii. 18—20, 22—24. My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. i. 8. Hear, ye children, the instruction of a father, and attend to know understanding. Prov. iv. 1; xv. 20; xx. 20. Let every soul be subject unto the higher powers. For there is

also, that we should, by our patience, bear with their faults and manners,^e always remembering that it is God's will that we should be governed and directed by their hands.^f

105. What does God require of you in the sixth commandment ?

A. That neither in thought, nor in gesture, much less in deed, I should reproach, hate, or harm, or kill my neighbour, either by myself, or by

no power but of God ; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. Wherefore ye must needs be subject. Rom. xiii. 1, 2, 5.

^e Hearken unto thy father that begat thee, and despise not thy mother when she is old. Prov. xxiii. 22. Servants, be subject to your masters with all fear ; not only to the good and gentle, but also to the forward. 1 Pet. ii. 18. Tit. iii. 1, 2. & ii. 9, 10.

^f And ye, masters, do the same things unto them, forbearing threatening ; knowing that your Master also is in heaven ; neither is there respect of persons with him. Eph. vi. 9. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues : tribute to whom tribute is due : custom to whom custom : fear to whom fear ; honour to whom honour. Rom. xiii. 2—7.

another ;^c but that I should cast away all desire of revenge.^b Furthermore, that I should not injure myself, nor cast myself wilfully into any danger.ⁱ Wherefore, for the prevention of murder, God hath armed the magistrate with a sword. j

^c Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council ; but whosoever shall say, Thou fool, shall be in danger of hell fire. Matt. v. 21, 22. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him. 1 John iii. 14, 15. Whoso sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man. Gen. ix. 6. Thou shalt not hate thy brother in thine heart ; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Lev. xix. 17.

^b Be ye angry, and sin not : let not the sun go down upon your wrath. Eph. iv. 26. Dearly beloved, avenge not yourselves, but rather give place unto wrath. Rom. xii. 19. Agree with thine adversary quickly. Matt. v. 25. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself. Lev. xix. 18. Matt. xviii. 35.

ⁱ And Paul cried with a loud voice, saying, Do thyself no harm ; for we are all here. Acts xvi. 28. So ought men to love their wives as their own bodies. Eph. v. 28. Thou shalt not tempt the Lord thy God. Matt. iv. 7. Luke iv. 12.

^j For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain ; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. xiii. 4. If a man come presumptuously upon his neighbour, to slay him with guile ; thou shalt take him from mine altar, that he may die. Exod.

106 Q. But this commandment seems to forbid murder only?

A. But by forbidding murder, God further teaches us that he hates the very root and cause of murder, to wit, envy,^k hatred,^l and desire of revenge,^m and accounts them all for murder.ⁿ

xxi. 14. Whoso sheddeth man's blood, by man shall his blood be shed. Gen. ix. 6. Then Jesus said unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Matt. xxvi. 52. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death. Num. xxxv. 31.

^k A sound heart is the life of the flesh: but envy the rottenness of the bones. Prov. xiv. 30. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, &c. from such withdraw thyself. 1 Tim. vi. 4, 5. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word. 1 Pet. ii. 1, 2. Full of envy, murder, debate, deceit, malignity, &c. knowing the judgment of God, that they which commit such things are worthy of death. Rom. i. 29, 32.

^l He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. 1 John ii. 11. Thou shalt not hate thy brother in thine heart. Lev. xix. 17.

^m Slow to wrath; for the wrath of man worketh not the righteousness of God. James i. 19, 20. Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. Eph. iv. 31. Dearly beloved, avenge not yourselves, but rather give place to wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Rom. xii. 19. Matt. v. 25.

ⁿ Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. 1 John iii. 15. John viii. 44.

107. Q. Is it sufficient that we kill no one in the manner which you have just named?

A. It is not. For when God condemns anger, envy, and hatred, he requires that we should love our neighbour as ourselves;^o and that we should use towards him all humanity,^p gentleness, courtesy, patience,^q and mercy,^r and avert from him, in as

^o Thou shalt love thy neighbour as thyself. Matt. xxii. 39. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Matt. vii. 12. Be kindly affectioned one to another with brotherly love. Rom. xii. 10. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. Rom. xiii. 10. Ye are taught of God to love one another. 1 Thess. iv. 9. He who loveth God, love his brother also. 1 John iv. 21. 1 Pet. i. 22.

^p With all lowliness and meekness, with long suffering, forbearing one another in love. Eph. iv. 2. If it be possible, as much as lieth in you, live peaceably with all men. Rom. xii. 18. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. Gal. vi. 1, 2. Matt. v. 5.

^q Be ye therefore merciful, as your Father also is merciful. Luke vi. 36. Blessed are the merciful, for they shall obtain mercy. Matt. v. 7. Recompense to no man evil for evil. Rom. xii. 17. But the wisdom which is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits. James iii. 17.

^r Finally, be ye all of one mind, having compassion one of another, live as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing. 1 Pet. iii. 8, 9. Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ

much as we are able, whatsoever may be hurtful to him ;^s in fine, that we should so regulate our affections, that we may not hesitate to do good even to our enemies.^t

108. Q. What is the meaning of the seventh commandment?

A. That God holds in execration all dishonesty and filthiness,^u and therefore we also ought utterly to hate and detest it,^v and contrariwise, live tem-

forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. Col. iii. 12—14.

^s If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help him. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. Exod. xxiii. 4, 5. This also were an iniquity to be punished by the judge: for I should have denied the God that is above. If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him: neither have I suffered my soul to sin by wishing a curse to his soul. Job xxxi. 28—30. Bear ye one another's burdens, and so fulfil the law of Christ. Gal. vi. 2. Luke x. 37.

^t But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Matt. v. 44. Rejoice not when thine enemy falleth,^u and let not thine heart be glad when he stumbleth. Prov. xxiv. 17. Be kindly affectioned one to another with brotherly love. Rom. xii. 10.

^u For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which knew not God. For God hath not called us unto uncleanness, but unto holiness. 1 Thess. iv. 3, 4, 7. Thou hatest all workers of iniquity. Ps. v. 5. Eph. v. 5, 6.

^v But fornication, and all uncleanness, or covetousness, let it

perately, modestly, and chastely,^w whether we live in holy wedlock, or in single life.^x

109. Q. Does God forbid, in this commandment, nothing else but adultery, and such kinds of uncleanness?

A. Since our body and soul are the temples of the Holy Ghost,^y it is God's will that we should possess both in purity and holiness. And therefore he forbids such deeds, gestures, words,^z

not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient. Eph. v. 3, 4.

^w Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Col. iii. 5. That thou mayest walk in the way of good men, and keep the paths of the righteous. Prov. ii. 20. While they behold your chaste conversation coupled with fear. 1 Pet. iii. 2.

^x Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge. Heb. xiii. 4. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say, therefore, to the unmarried and widows, It is good for them if they abide even as I. 1 Cor. vii. 7, 8. Rom. xiii. 13, 14.

^y Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which temple ye are. 1 Cor. iii. 16, 17.

^z But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither foolishness, nor foolish talking, nor jesting which are not convenient: but rather giving of thanks. Eph. v. 3, 4. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy

thoughts, and evil desires,^a which tend to corrupt them.

110. Q. What does God forbid in the eighth commandment ?

A. Not only those thefts^b and robberies^c which the magistrate punishes ; but by the name of theft he comprehends every evil art and device, whereby we seek after other men's goods, and endeavour by

Ghost which is in you, which ye have of God, and ye are not your own ? For ye are bought with a price ; therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 18—20. Be not deceived : evil communications corrupt good manners. 1 Cor. xv. 33. And be not drunk with wine, wherein is excess ; but be filled with the Spirit. Eph. v. 18. 1 Pet. iii. 3.

^a Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. Matt. v. 27, 28. Abstain from fleshly lusts, which war against the soul. 1 Pet. ii. 11. For they that are Christ's have crucified the flesh, with the affections and lusts. Gal. v. 24. Rom. xiii. 13, 14.

^b Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 10. Let him that stole steal no more. Eph. iv. 28. Thou that preachest a man should not steal, dost thou steal ? Rom. ii. 21. Ye shall not steal, neither deal falsely, neither lie one to another. Thou shalt not defraud thy neighbour, neither rob him. Lev. xix. 11, 13.

^c Woe to thee that spoilest, and thou wast not spoiled ; and dealest treacherously, and they dealt not treacherously with thee ; when thou shalt cease to spoil, thou shalt be spoiled ; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. Isa. xxxiii. 1. Trust not in oppression, and become not vain in robbery. Ps. lxii. 10. 1 Cor. v. 10.

force, or with an appearance of right, to transfer them unto ourselves;^d such as false weights, unfair measures,^e counterfeit goods, false money, usury,^f or any other means of ameliorating our

^d Do violence to no man, neither accuse any one falsely; and be content with your wages. Luke iii. 14. That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified. 1 Thess. iv. 6. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. Prov. xxi. 6. Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things that he possesseth. Luke xii. 15. Ye shall not therefore oppress one another; but thou shalt fear thy God; for I am the Lord your God. Lev. xxv. 17. Prov. xxiii. 5. Col. iii. 2.

^e A false balance is abomination to the Lord; but a just weight is his delight. Prov. xi. 1. A just weight and balance are the Lord's: all the weights of the bag are his work. Prov. xvi. 11. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have. Deut. xxv. 13—15. Divers weights and divers measures, both of them are alike abomination to the Lord. Prov. xx. 10. Ye shall have just balances, &c. Ezek. xlv. 9, 10.

^f He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth^g these things shall never be moved. Ps. xv. 5. Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be called the children of the Highest. Luke vi. 35. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. Prov. xxviii. 8. Treasures of wickedness profit nothing. Prov. x. 2. Wealth gotten by vanity shall be diminished. Prov. xiii. 11. An inheritance may be gotten hastily at the beginning: but the end thereof shall not be blessed. Prov. xx. 2. James v. 4. 1 Cor. v. 10, 11. Jer. xvii. 11.

estate, which God has forbidden. To these may be added all covetousness,^g and the manifold waste and abuse of God's gifts.^h

111. Q. What are those things which God commands here?

A. That I should help and increase to the best of my power the interests and advantage of my neighbour; that I should conduct myself towards him as I would wish others to act towards me; i

^g Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 10. Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things that he possesseth. Luke xii. 15. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they flee away as an eagle towards heaven. Prov. xxiii. 5. Covetousness, let it not once be named among you. Eph. v. 3. He that hateth covetousness shall prolong his days. Prov. xxviii. 16.

^h If riches increase, set not your heart upon them. Ps. lxi. 10. There is a treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up. Prov. xxi. 20. He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich. Prov. xxi. 17. Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and glutton shall come to poverty; and drowsiness shall clothe a man with rags. Prov. xxiii. 20, 21. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate. 1 Tim. vi. 9, 17, 18.

ⁱ Therefore, all things whatsoever ye would that men should

and that I should carefully endeavour, in as much as I am able, to assist him in his need and infirmity.^j

112. Q. What does God in the ninth commandment exact?

A. That I should not bear false witness against any man,^k neither falsify any man's words,^l nor disparage or reproach any one,^m nor condemn any

do to you, do ye even so to them. Matt. vii. 12. Thou shalt love thy neighbour as thyself. Matt. xxii. 39.

^j Rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. iv. 28. And if thy brother be waxen poor, and fallen to decay with thee, then shalt thou relieve him. Lev. xxv. 35. Look not every man on his own things, but every man also upon the things of others. Phil. ii. 4. Deut. xxi. 1—4. Exod. xxiii. 4, 5.

^k A false witness shall not be unpunished, and he that speaketh lies shall perish. Prov. xix. 9. Thou shalt not raise a false report; put not thine hand with the wicked, to be an unrighteous witness. Exod. xxiii. 1. These six things doth the Lord hate; a lying tongue, &c. a false witness that speaketh lies, and he that soweth discord among brethren. Prov. vi. 16, 19.

^l He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. He that doeth these things shall never be moved. Ps. xv. 3, 5. Wherefore, putting away lying, speak every man truth with his neighbour. Eph. iv. 25. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord. Prov. xvii. 15.

^m Why boastest thou thyself in mischief, O thou mighty man? the goodness of God endureth continually. Thy tongue deviseth mischiefs, like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than

man rashly or unheard ;ⁿ but that I should avoid, with carefulness, all kinds of lying, and deceit, as the especial works of the devil,^o unless I wish to excite God's heaviest vengeance against me ;^p and that, in passing judgment, or in other affairs, I strictly adhere to the truth, and freely and firmly acknowledge and profess the matter as it really is.^q

to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue. Ps. lii. 1—4. Judge not, that ye be not judged. Matt. vii. 1, 2. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile. 1 Pet. iii. 10. Rom. i. 29, 30.

ⁿ Judge not, and ye shall not be judged ; condemn not, and ye shall not be condemned. Luke vi. 37. A fool uttereth all his mind ; but a wise man keepeth it till the end. Prov. xxix. 11. He that justifieth the wicked, and he that condemneth the just, even they both are abomination unto the Lord. Prov. xvii. 16.

^o Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own ; for he is a liar, and the father of it. John viii. 44.

^p Lying lips are abomination to the Lord ; but they that deal truly are his delight. Prov. xii. 22. A righteous man hateth lying ; but a wicked man is loathsome, and cometh to shame. Prov. xiii. 5. Lie not one to another, seeing that ye have put off the old man with his deeds. Col. iii. 9. Wherefore, putting away lying, speak every man truth with his neighbour. Eph. iv. 25.

^q Thou shalt do no unrighteousness in judgment : but in righteousness shalt thou judge thy neighbour. Lev. xix. 15. Charity suffereth long, and is kind ; thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth. 1 Cor. xiii. 4—6. He that speaketh truth sheweth forth righteousness. Prov. xii. 17. Lie not against the truth. James iii. 14. Buy the truth, and sell it not. Prov. xxiii. 23. But speaking the truth in love

And, moreover, that I should defend and increase, as much as in me lies, the good name and reputation of others.^r

113. Q. What does the tenth commandment forbid?

A. That I should not desire or envy my neighbour's goods, neither his possessions nor his condition of life;^s but that I should remain content

may grow up into him in all things, which is the head, even Christ. Eph. iv. 15. Speak ye every man the truth to his neighbour. Zech. viii. 16.

^r And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another, without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 Pet. iv. 8—10. Open thy mouth, judge righteously, and plead the cause of the poor. Open thy mouth for the dumb, in the cause of all such as are appointed to destruction. Prov. xxxi. 8, 9. Charity beareth all things, hopeth all things, endureth all things. 1 Cor. xiii. 7. He that covereth a transgression, seeketh love; but he that repeateth a matter separateth very friends. Prov. xvii. 9. A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter. Prov. xi. 13. Thou shalt not go up and down as a tale-bearer among thy people. Lev. xix. 16.

^s For the iniquity of his covetousness was I wrath, and smote him; I hid me, and was wrath, and he went on frowardly in the way of his heart. Isa. lvii. 17. Let your conversation be without covetousness. Heb. xiii. 5. Let us not be desirous of vain-glory, provoking one another, envying one another. Gal. v. 26. For where envying and strife is, there is confusion and every evil work. James iii. 16. Mortify, therefore, your members which are upon the earth, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Col. iii. 5. I had not known lust, except the law had said, Thou shalt not covet. Rom. vii. 7, 8. Neither shalt thou desire thy neigh-

with those things that befall me, whatever they may be, and with that lot in which it has pleased God to place me.^t

114. Q. But can they, who are converted unto God, perfectly observe and keep these commandments?

A. No. For even the holiest men, as long as they live, shew only a small portion of that strict obedience;^u yet, nevertheless, they earnestly de-

bour's wife, neither shalt thou covet thy neighbour's house, his field, his man-servant, his maid-servant, his ox, or his ass, or any thing else that is thy neighbour's. Deut. v. 21. Exod. xx. 17.

^t Be content with such things as ye have. Heb. xiii. 5. But godliness, with contentment, is great gain. 1 Tim. vi. 6. Better is a little with righteousness, than great revenues without right. Prov. xvi. 8. There is he that maketh himself rich, yet hath nothing; there is he that maketh himself poor, yet hath great riches? Prov. xiii. 7. How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver? Prov. xvi. 16. Having food and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. 1 Tim. vi. 8—11. Not that I speak in respect of want; for I have learned in whatsoever state I am, therewith to be content. Phil. iv. 11. 1 Thess. iv. 11, 12. 1 Cor. xiii. 4.

^u If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John i. 8. For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not; for what I would, that I do not; but what I

sire and constantly endeavour to live, not only according to some, but according to all the commandments of God.†

115. Q. Why, then, will God have his law so exactly and severely preached, seeing there is no man, in this life, who is able to observe it?

A. First, That all our life time we should have more reason to perceive and acknowledge the great proneness of our nature to sin,† and should so

hate, that I do. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not. Rom. vii. 14, 15, 18. For in many things we offend all. James iii. 2. There is not a just man upon earth, that doeth good and sinneth not. Eccles. vii. 20. If we say that we have not sinned, we make him a liar, and his word is not in us. 1 John i. 10. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would, Gal. v. 17. For the good that I would, I do not; but the evil which I would not, that I do. I find then a law, that, when I would do good, evil is present with me. Rom. vii. 19, 21.

† For I delight in the law of God after the inward man. Rom. vii. 22. But his delight is in the law of the Lord: and in his law doth he meditate day and night. Ps. i. 2. I will delight myself in thy statutes: I will not forget thy word. Ps. cxix. 16. And I will delight myself in thy commandments which I have loved. Ps. cxix. 47, 48. Make me to go in the path of thy commandments; for therein do I delight. Behold, I have longed after thy precepts: quicken me in thy righteousness. Ps. cxix. 35, 40. Yet they seek me daily, and delight to know my ways; they take delight in approaching to God. Isa. lviii. 2. Let thy tender mercies come unto me, that I may live: for thy law is my delight. Ps. cxix. 77.

† Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

much the more earnestly desire remission of sins and righteousness in Christ; * secondly, That we (constantly keeping this in remembrance, and meditating upon it always,) should implore of the Father the grace of his holy Spirit, whereby we may daily more and more be renewed to the image of God, until at length, after we have departed this life, we may attain with joy that blessed per-

Rom. iii. 20. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. 1 John i. 9, 10. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Ps. xxxii. 5. With the mouth confession is made unto salvation. Rom. x. 10. Give glory to God, and make confession to him. Josh. vii. 19. They shall confess their sin which they have done. Num. v. 7. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Prov. xxviii. 13. Now, therefore, make confession unto the Lord God of your fathers. Ezra x. 11.

* Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Matt. v. 6. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. Rom. vii. 24, 25. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. John xv. 5. Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Rom. iii. 24—26. Who was delivered for our offences. Rom. iv. 25.

fection of holiness, which is proposed to us in the gospel.⁷

⁷ Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 1 Cor. ix. 24. If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Brethren, be followers together of me, and mark them which walk so as ye have us for an example. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself. Phil. iii. 11—14, 17, 20, 21. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. Tit. ii. 13. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope; by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. 1 Pet. i. 3—5. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Tim. iv. 8. Here we have no continuing city, but we seek one to come. Heb. xiii. 14. A city which hath foundations, whose builder and maker is God. Heb. xi. 10. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; that mortality may be swallowed up of life. 2 Cor. v. 1, 2, 4.

OF PRAYER.

116. Q. Wherefore is prayer necessary for Christians?

A. Because it is an especial part of that gratitude which God requires of us.^z And also because God gives his grace and holy Spirit only to those who, with faith and unfeigned sorrow, beg them

For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us an eternal weight of glory; while we look not on the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. 2 Cor. iv. 16—18. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord. 1 Cor. xv. 58.

* Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. Ps. l. 14, 15. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. vii. 7, 8. Then shall ye call upon me, but I will not answer; they shall seek me early, but they shall not find me. Prov. i. 28. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full. John xvi. 24. But let him ask in faith, nothing wavering. James i. 6. Whoso offereth praise glorifieth me. Ps. l. 23.

continually of him, and yield him thanks for them.^a

117. Q. What is required unto that prayer, which shall please God, and be heard of him?

A. That we ask of the only true God, who has manifested himself in his word,^b all things which he

^a All things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. James iv. 3. I will, therefore, that men pray every where, lifting up holy hands, without wrath, and nothing doubting. Tim. ii. 8. But let him ask in faith, nothing wavering. James i. 6. Therefore I say unto you, what things soever ye desire, when ye pray believe that ye receive them, and ye shall have them. Mark xi. 24. Praying always with all prayer and supplication in the Spirit. Eph. vi. 18. If any man be a worshipper of God, and doeth his will, him he heareth. John ix. 31. They shall come with weeping, and with supplications will I lead them. Jer. xxxi. 9. Turn again, and tell Hezekiah, the captain of my people, Thus saith the Lord, I have heard thy prayer, I have seen thy tears; behold I will heal thee. 2 Kings xx. 5. 'The Lord hath heard the voice of my weeping; the Lord hath heard my supplication; the Lord will receive my prayers. Ps. iv. 8, 9. Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee. Ps. lxxxvi. 5. Ye have not, because ye ask not. James. iv. 2. I will cut off them that are turned back from the Lord; and those that have not sought the Lord, nor inquired after him. Zeph. i. 4, 6. Thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Therefore I have given Jacob to the curse, and Israel to reproaches. Isa. xliii. 22, 28. Woe unto them for they have fled from me; they have not cried unto me with their hearts, when they howled upon their beds. Hos. vii. 13, 14.

^b God is a Spirit, and they that worship him must worship him in spirit and in truth. John iv. 24.

has commanded to be asked of him,^c with the true affection and desire of our heart;^d and, with a deep sense of our indigence and misery,^e prostrate ourselves as suppliants before the divine Majesty,^f

^c Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered. Rom. viii. 26. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. 1 John v. 14. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. James i. 5, 6. Seek ye first the kingdom of God and his righteousness; and all other things shall be added unto you. Matt. vi. 33. Covet earnestly the best gifts. 1 Cor. xii. 31. Desire spiritual gifts. 1 Cor. xiv. 1. Col. iii. 1, 2.

^d The Lord is nigh unto all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. Ps. cxlv. 18, 19. Call on the Lord out of a pure heart. 2 Tim. ii. 22. Ye shall call upon me, and ye shall go and pray unto me, saith the Lord; and I will hearken unto you; and ye shall seek me, and find me, when ye shall search for me with all your heart. Jer. xxix. 11, 12, 13.

^e The way of man is not in himself; it is not in man that walketh to direct his steps. Jer. x. 23. Man's goings are of the Lord; how can a man then understand his own way? Prov. xx. 24. Who can understand his errors? cleanse thou me from my secret faults. Ps. xix. 12. But, I am poor and needy; make haste unto me, O God; thou art my help and my deliverer: O Lord, make no long tarrying. Ps. lxx. 5. But I am poor and sorrowful; let thy salvation, O God, set me on high. Ps. lxxix. 29. Cause me to know the way wherein I should walk; for I lift my soul unto thee. Teach me to do thy will; for thou art my God. Ps. cxliii. 8, 10.

^f Arise, O Lord; O God lift up thine hand; forget not the humble. Ps. x. 12. He forgetteth not the cry of the humble. Ps. ix. 12. When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of

resting on this firm assurance,^g that we, though unworthy, yet for Christ's sake, are certainly heard by God,^h even as he has promised us in his word.ⁱ

118. Q. What are those things which he has commanded us to ask of him?

A. All things necessary both for soul and body;^j

his fathers, and prayed unto him; and he was entreated of him, and heard his supplications. 2^d Chron. xxxiii. 12, 13. O come, let us worship, and bow down; let us kneel before the Lord our maker. Ps. xcv. 6. Humble yourselves therefore under the mighty hand of God. 1 Pet. v. 6.

^r How then shall they call on him whom they have not believed? Rom. x. 14. Let him ask in faith, nothing wavering. James i. 6. Let us draw near with a true heart, in full assurance of faith. Heb. x. 22. And hereby we know that we are of the truth, and shall assure our hearts before him. 1 John iii. 19.

^s And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John xiv. 13. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. John xvi. 23. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full. John xvi. 24. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. Col. iii. 17.

^t For every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened. Matt. vii. 8. He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. Isa. xxx. 19. Ye shall call upon me, and ye shall go and pray unto me; and I will hearken unto you; ^u (saith the Lord.) Jer. xxix. 12. They shall call on my name; and I will hear them; I will say, It is my people; and they shall say, The Lord is my God. Zech. xiii. 9.

^v Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb.

which our Lord Jesus Christ has comprised in that prayer, which he himself has taught us.

119. Q. What is that prayer?

A. Our Father,^k which art in heaven, -

1. Hallowed be thy name,
2. Thy kingdom come.
3. Thy will be done in earth, as it is in heaven.
4. Give us this day our daily bread,
5. And forgive us our trespasses, as we forgive them that trespass against us.
6. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

120. Q. Why does Christ teach us to call God our Father?

A. That, as an introduction to our petitions, he might stir up in us such a reverence and confidence in God, as is meet for the sons of God; which must be the ground and foundation of our prayer: to wit, that God through Christ is made our Father, and will much less deny unto us those

iv. 16. Give us this day our daily bread. Matt. vi. 11. Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Matt. vi. 33. Covet earnestly the best gifts. 1 Cor. xii. 31. Desire spiritual gifts. 1 Cor. xiv. 1. Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James i. 17.

^k Matt. vi. 9—13. Luke xi. 2—4.

things which we ask of him with a true faith, than our earthly parents deny unto us earthly things.¹

121. Q. Why is it added—Which art in heaven?

A. Lest we should think too meanly or too much according to our own earthly conceptions of the divine Majesty of God;^m and also that we should look to his omnipotent power alone for all things that are necessary for our soul and body.ⁿ

122. Q. What is the first petition of the Lord's prayer?

¹ If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 11—13. Matt. vii. 9—11.

^m Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. Jer. xxiii. 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with mens' hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Acts xvii. 24, 25, 27—29. Ps. cxv. 3.

ⁿ For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. Rom. x. 12. But my God shall supply all your need according to his riches in glory by Christ Jesus. Phil. iv. 19.

A. "Hallowed be thy name." That is, Grant us first to know thee aright,^o and to worship, praise, and magnify thy omnipotency, goodness, justice, mercy, and truth shining in all thy works;^p and

• And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John xvii. 3. Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things do I delight, saith the Lord. Jer. ix. 23, 24. And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and understandeth the imaginations of the thoughts: if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever. 1 Chron. xxviii. 9. If thou criest after knowledge, and liftest up thy voice for understanding; then shalt thou understand the fear of the Lord, and find the knowledge of God; for the Lord giveth wisdom. Prov. ii. 3, 5, 6. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Matt. xvi. 17.

^p Righteous art thou, O Lord, and upright are thy judgments. Ps. cxix. 137. The Lord is good to all; and his tender mercies are over all his works. The Lord is righteous in all his ways, and holy in all his works. Ps. cxlv. 9, 17. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful, and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Exod. xxxiv. 6, 7. The Lord reigneth; he is clothed with majesty: the Lord is clothed with strength, wherewith he hath girded himself. Ps. ciii. 1. The Lord is great

grant us also to direct our whole life, thoughts, words, and works to this end, that thy most holy name be not reproached by us, but rather be renowned with honour and continual praises.⁹

123. Q. What is the second petition ?

A. "Thy kingdom come." That is, Rule us by thy word and Spirit, that we may humble and submit ourselves more and more unto thee.^r Preserve and increase thy church ;^s destroy the works of the

in Zion, and he is high above all people. Ps. xcix. 2. Blessed be the Lord God of Israel ; for he hath visited and redeemed his people ; and hath raised up an horn of salvation for us in the house of his servant David. Luke i. 68, 69. Salvation, and glory, and honour, and power unto the Lord our God ! Alleluia ! for the Lord God omnipotent reigneth ! Let us be glad, and rejoice, and give honour to him. Rev. xix. 1, 6, 7.

⁹ Let my mouth be filled with thy praise, and with thy honour all the day. Ps. lxxi. 8. Not unto us, O Lord, but unto thy name give glory, for thy mercy, and for thy truth's sake. Ps. cxv. 1. I will praise the Lord according to his righteousness ; and will sing praise to the name of the Lord most high. Ps. vii. 17. I will take the cup of salvation, and call upon the name of the Lord. Ps. cxvi. 13. Sing unto the Lord, bless his name : shew forth his salvation from day to day. Ps. xcvi. 2. Sing forth the honour of his name, make his praise glorious. Ps. lxvi. 2. Great is the Lord, and greatly to be praised. 1 Chron. xvi. 25.

^r Teach me to do thy will ; for thou art my God ; thy spirit is good ; lead me into the land of uprightness. Ps. cxliii. 10. Shew me thy ways, O Lord ; teach me thy paths. Lead me in thy truth, and teach me ; for thou art the God of my salvation, on thee do I wait all the day. Ps. xxv. 4, 5. Teach me good judgment and knowledge. Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth ; hide not thy commandments from me. Ps. cxix. 18, 19.

^s Do good in thy good pleasure unto Zion : build thou the

devil, and every power that lifts itself against thy divine Majesty; frustrate and defeat all those counsels which are inimical to thy holy word,^t until

walls of Jerusalem. Ps. li. 18. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. Ps. cxxii. 6, 7. Let thy priests be clothed with righteousness, and let thy saints shout for joy. Ps. cxxxii. 9. Return, we beseech thee, O God of Hosts; look down from heaven, and behold, and visit this vine. Ps. lxxx. 14. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. Matt. ix. 38.

^t And the God of peace shall bruise Satan under your feet shortly. Rom. xvi. 20. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1 John iii. 8. I have set my king upon my holy hill of Zion. Rule thou in the midst of thine enemies. Ps. ii. 6, & cx. 2. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Jer. x. 25. I will make void the counsel of Judah. Jer. xix. 7. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. Who have said, With our tongues will we prevail, our lips are our own: who is lord over us? Ps. xii. 3, 4. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. Isa. ii. 12. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low. Isa. ii. 17. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? That no flesh should glory in his presence. 1 Cor. i. 19, 20, 29. And I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. Isa. xiii. 11.

the time arrives when thou shalt reign in plenitude and perfection,^u when thou shalt be all in all.^v

124. Q. What is the third petition?

A. "Thy will be done in earth, as it is in heaven." That is, Grant that we and all men, renouncing and forsaking our own will,^w may readily, and

^u And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. xi. 15. And I heard a loud voice saying, in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. Rev. xii. 10. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord. Jer. xxxi. 33, 34. For when that which is perfect is come, then that which is in part shall be done away. 1 Cor. xiii. 10.

^v And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 1 Cor. xv. 28. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. Rev. xxi. 22—24, 27.

^w Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and fol-

cheerfully, obey thy will, which alone is holy ;^x and that so every one of us may faithfully and cheerfully perform that duty and charge which thou hast committed unto us,^y even as the blessed angels do in heaven.^z

low me. For whosoever will save his life shall lose it; and whosoever shall lose his life for my sake shall find it. Matt. xvi. 24, 25. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. John iv. 34. For I came down from heaven, not to do mine own will, but the will of him that sent me. John vi. 38. Matt. vii. 21. Heb. xiii. 20, 21.

^x Teach me to do thy will : for thou art my God. Thy spirit is good ; lead me into the land of uprightness. Ps. cxliii. 10. And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Rom. xii. 2. Not with eye-service, as men pleasers ; but as the servants of Christ, doing the will of God from the heart. Eph. vi. 6. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. 1 Pet. ii. 15. Wherefore the law is holy, and the commandment holy, and just and good. Rom. vii. 12. Furthermore, then, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification. 1 Thess. iv. 1—3. Matt. xxvi. 39. 1 John ii. 17.

^y Brethren, let every man, wherein he is called, therein abide with God. 1 Cor. vii. 24. Let every man abide in the same calling wherein he was called. 1 Cor. vii. 20. I therefore beseech you that ye walk-worthy of the vocation wherein ye are called. Eph. iv. 1. Moreover it is required in stewards that a man be found faithful. 1 Cor. iv. 2.

^z Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his

125. Q. What is the fourth petition?

A. "Give us this day our daily bread." That is, Give unto us all things, which are needful for this life,^a that by them we may acknowledge and confess thee to be the only fountain, from whence all good things do flow,^b and all our care and industry,

word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Ps. ciii. 20, 21. Above it stood the seraphims. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory. Isa. vi. 2, 3.

* The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. Ps. cxlv. 15, 16. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matt. vi. 25—31. Trust in the living God, who giveth us richly all things to enjoy. 1 Tim. vi. 17. Casting all your care upon him; for he careth for you. 1 Pet. v. 7.

^b Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James i. 17. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; for in him we live, and move, and have our being. Acts. xvii. 25, 28. Nevertheless he left not himself without witness, in that he did

and even thine own gifts to be unprofitable and noisome unto us, unless thou bless them.^c Wherefore, grant that we, withdrawing our trust from all creatures, repose and stablish it in thee alone.^d

good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts xiv. 17. Bless the Lord, O my soul, and forget not all his benefits : who satisfieth thy mouth with good things. Ps. ciii. 1, 2, 5. God giveth to a man that is good in his sight. Eccles. ii. 26. He hath shewed thee, O man, what is good. Mich. vi. 8. None is good, save one, that is God. Luke xviii. 19. I know that there is no good in them, but for a man to rejoyce, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour; it is the gift of God. Eccles. iii. 12, 13. That he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy. Eccles. ii. 24, 26.

^c A little that a righteous man hath is better than the riches of many wicked. Ps. xxxvii. 16. Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain. Ps. cxxvii. 1, 2. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. iv. 4. The blessing of the Lord, it maketh rich, and he addeth no sorrow with it. Prov. x. 22. 1 Cor. xv. 58.

^d In God I have put my trust; I will not fear what flesh can do unto me. Ps. lvi. 4. I will trust in thee. Ps. lv. 23. Cast thy burden upon the Lord, and he shall sustain thee. Ps. lv. 22. Put not your trust in princes, nor in the soul of man, in whom there is no help. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Ps. cxlvi. 3, 5. Be merciful unto me, O God, for my soul trusteth in thee. Ps. lvii. 1. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Jer. xvii 5, 7.

126. Q. What is the fifth petition?

A. "Forgive us our trespasses, as we forgive them that trespass against us." That is, For the sake of Christ's blood do not impute unto us, most miserable and wretched sinners, all our offences, neither that corruption which still is inherent in us,^e even as we also feel this testimony of thy grace in our hearts, that we stedfastly purpose unfeignedly from our heart, to pardon and forgive all those who have offended us.^f

127. Q. What is the sixth petition?

A. "Lead us not into temptation, but deliver us from evil." That is, Since we ourselves are by

^e Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out all my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Ps. li. 1—3. If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for our's only, but for the sins of the whole world. 1 John ii. 1, 2. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. viii. 1, 2. This is my blood of the new testament, which is shed for many for the remission of sins. Matt. xxvi. 28.

^f For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. vi. 14, 15. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. xviii. 35. And forgive us our sins: for we also forgive every one that is indebted to us. Luke xi. 4.

nature so weak and feeble, that we are unable of ourselves to stand even for a moment,^s and our most deadly enemies, Satan,^h the world,ⁱ and our own flesh,^j do constantly assail us ; do thou up-

^s The spirit indeed is willing, but the flesh is weak. Matt. xxvi. 41. For without me ye can do nothing. John xv. 5. For he knoweth our frame ; he remembereth that we are dust. Ps. ciii. 14. O Lord, I know that the way of man is not of himself. It is not in man that walketh to direct his steps. Jer. x. 23. We all do fade as a leaf, and our iniquities, like the wind, have taken us away. Isa. lxiv. 6. Wherefore, lift up the hands which hang down, and the feeble knees, &c. Heb. xii. 12. The flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other ; so that ye cannot do the things that ye would. Gal. v. 17. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand ? Ps. cxxx. 3.

^h Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Pet. v. 8. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. vi. 12. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. vi. 11. Rev. xii. 9.

ⁱ If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John xv. 19. The cares of this world and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. Mark iv. 19. The friendship of the world is enmity with God. Whosoever therefore will be a friend to the world is the enemy of God. James iv. 4. Be not conformed to this world, Rom. xii. 2. For whatsoever is born of God overcome the world. 1 John v. 4. But be of good cheer, I have overcome the world. John xvi. 33.

^j I delight in the law of God after the inward man ; but I see another law in my members, warring against the law of my

hold us, and strengthen us by the might of thy Spirit, that we may not be overcome in this spiritual combat,^k but may firmly withstand them, till at length we gain the complete mastery.¹

128. Q. How do you conclude the Lord's Prayer?

A. "For thine is the kingdom, the power, and the glory, for ever and ever." That is, We ask and crave all things of thee, since thou, being our Almighty King, art both willing and able to give them all unto us.^m And these things we therefore

mind, and bringing me into captivity to the law of sin which is in my members. Rom. vii. 22, 23. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. Gal. v. 17. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. James i. 13—15.

^k Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. Matt. xxvi. 41. I can do all things through Christ which strengtheneth me. Phil. iv. 13. Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait I say on the Lord. Ps. xxvii. 14.

¹ To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Thess. iii. 13. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. v. 23.

^m For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew

ask, that out of them, not to us, but unto thy holy name all glory may redound.ⁿ

129. Q. What is the meaning of the word Amen?

A. That the thing is sure and beyond doubt.^o For my prayer is much more certainly heard of God, than I feel in my heart, that I unfeignedly desire the same.^p

and the Greek; for the same Lord over all, is rich unto all that call upon him. Rom. x. 11, 12. The Lord knoweth how to deliver the godly out of temptations. 2 Pet. ii. 9. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. James i. 5. Trust in the living God, who giveth us richly all things to enjoy. 1 Tim. vi. 17.

ⁿ And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John xiv. 13. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it. Jer. xxxiii. 8, 9. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Ps. cxv. 1. Herein is my Father glorified, that ye bear much fruit. John xv. 8. That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. 1 Pet. iv. 11.

^o For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Cor. i. 20.

^p If we believe not, yet he abideth faithful; he cannot deny himself. 2 Tim. ii. 13. But what if some did not believe? Shall their unbelief make the faith of God without effect?

God forbid ; yea, let God be true, but every man a liar ; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. Rom. iii. 3, 4. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 9. In hope of eternal life, which God, that cannot lie, promised before the world began. Tit. i. 2. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. iv. 16.

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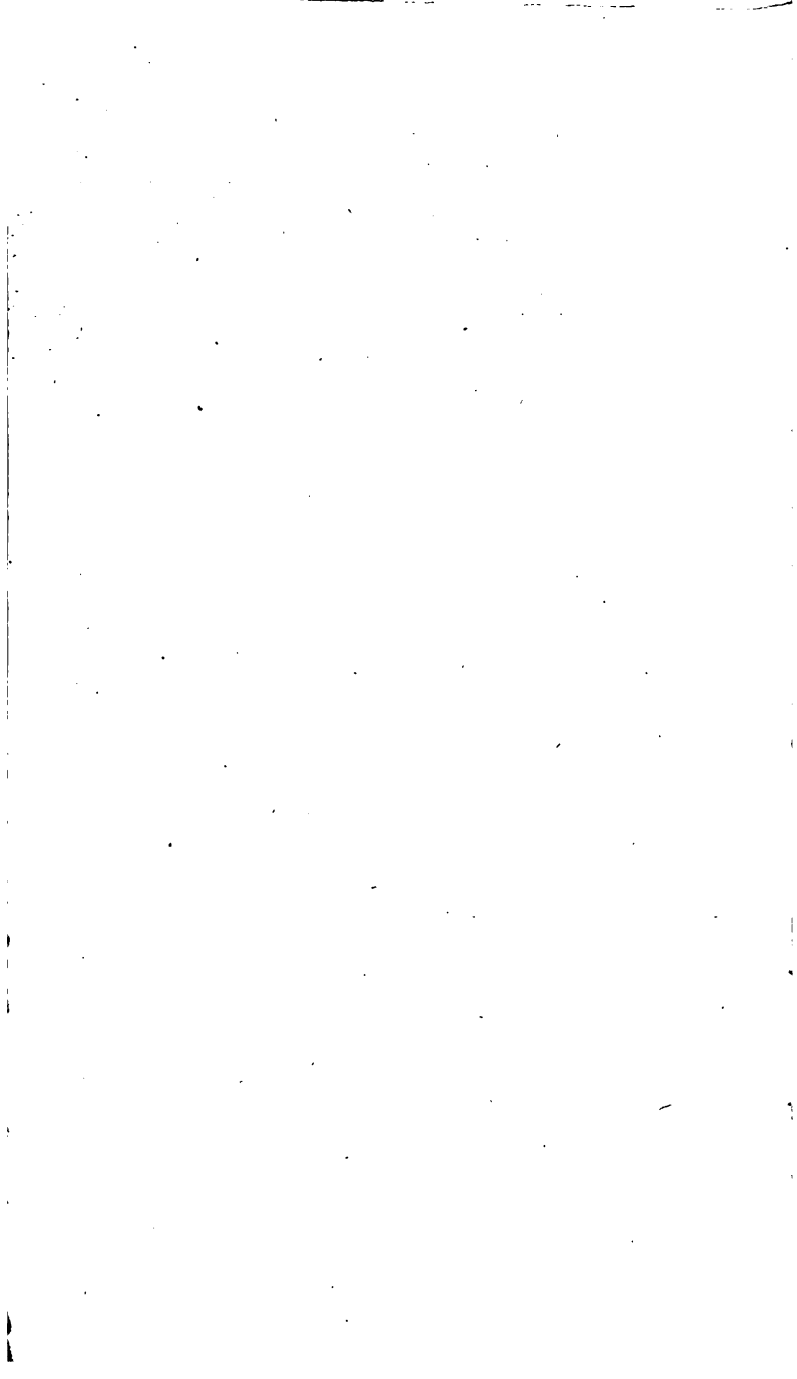
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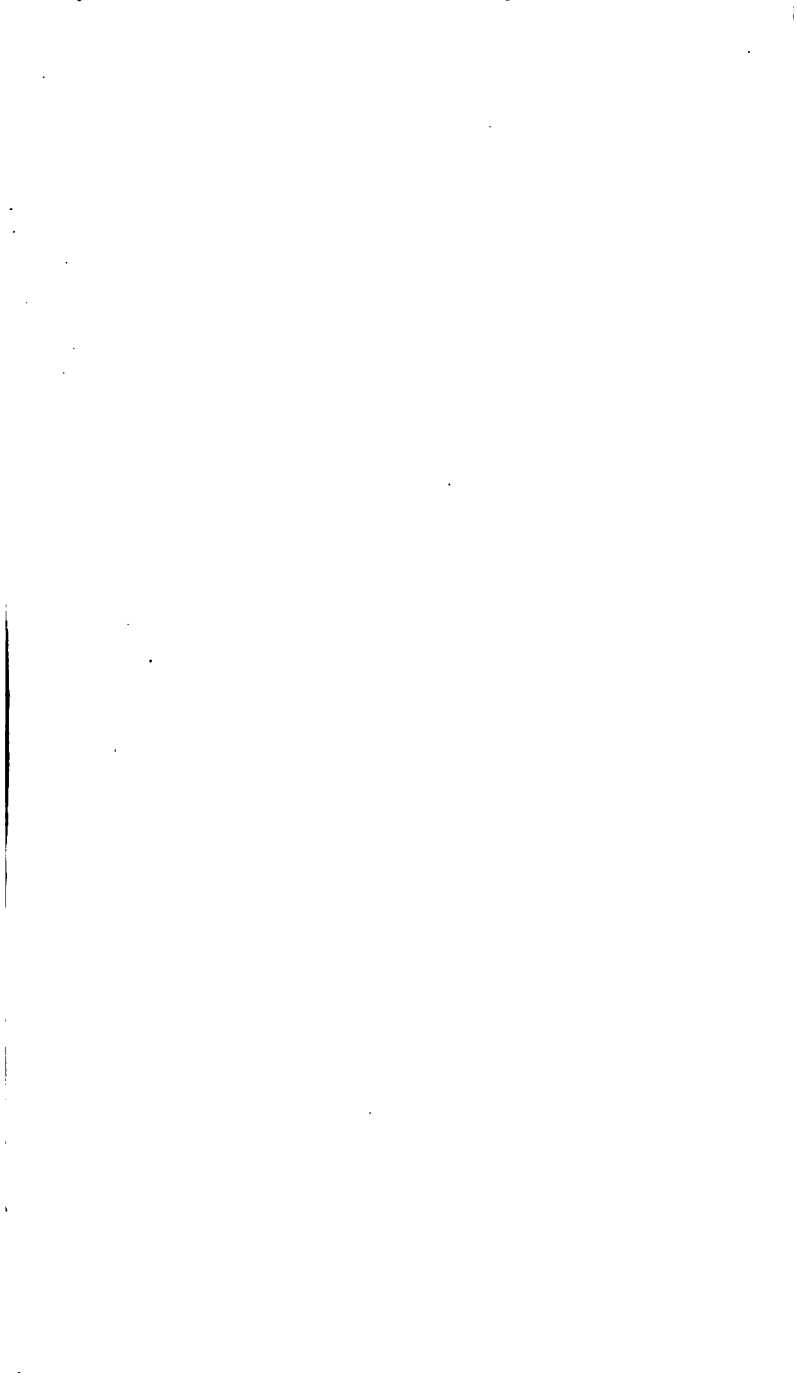
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